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# RECOLLECTIONS OF COLLEGE LIFE,

AT

MARSHALL COLLEGE,

Mercersburg, Pa.,

FROM 1839 TO 1845:

A NARRATIVE, WITH REFLECTIONS.

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BY

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REV. THEODORE APPEL, D. D.,  
LANCASTER, PA.



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## INTRODUCTION

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The work here introduced to the public is one which, in our judgment, will not fail to interest the reader. It invites attention first of all from those who were in any way connected with Marshall College, and the Theological Seminary which shared in its early struggles. It will be read with interest also by the members of the Reformed Church generally, as it gives a history of the founding and trials of these first literary and theological institutions established by that Church in this country. But it may fairly challenge attention on the part of a wider public also, which may be interested in the history and genius of a branch of the Reformed Church of the sixteenth century, in its earlier development in this new world. And we do not overestimate it, we think, when we predict that it will be read with interest by those who appreciate a work of this kind for its literary character, and its able treatment of subjects that pertain to the general culture of the times.

All who have any adequate acquaintance with the Reformed Church will feel, in reading these pages, that the founding of its literary and theological institutions at Mercersburg, was an epoch in its history in this country. The Church had, indeed, made considerable progress previous to this time in gathering its scattered membership into congregations, and in perfecting its organization by the formation of Synods and Classes; but it still lacked those appliances that are necessary to a denomination that would perpetuate its existence, and do its proper work in its literary and theological culture,—a College and Seminary. These came late, it is true, in the history of the Reformed Church in the United States, as compared with the work of other religious bodies, whose institutions were already large and flourishing. But the history of the German population of Pennsylvania, with their early trials and struggles, is sufficient to afford some reasonable excuse for this tardiness.

It was a period of heroic endeavor, however humble and limited the plans and labors were which resulted in the founding of these institutions. Nor can we regret, now that they are safely over and crowned with success, the peculiar difficulties that were encountered in that day of small things. "Alle An-

fænge sind schwer." The difficulties on the external side, in the way of pecuniary embarrassment, were only a part of the problem that awaited solution; of more serious concern were the conditions that pertained to the internal character of the institutions that were, from that time on, to mould the life and spirit of the Reformed Church. Literary and theological training was felt as a necessity for its perpetuation and progress; but in order to perform its mission aright, as one of the historical denominations of Protestantism, everything depended on the character of that training.

The institutions at once took character from the men who labored in their founding and early history. Drs. Rauch, Nevin, and Schaff were men who fully understood the situation. They knew the importance of their work in its relation to the future. They possessed the talent and culture to impress upon both College and Seminary the true idea of liberal culture. Though few in number, these professors, with their several coadjutors, furnished their students with a true conception of the requirements of higher education. The training at once, moreover, took the character of the Church which it was to represent: it was Anglo-German. The thinking of the College was moulded by a Christian philosophy that should represent the best results of German thought, pervaded by the English life and spirit of this country. Already a transition had commenced from the utilitarian and materialistic systems of Bacon and Locke. Dr. Rauch had the full ability of introducing a better trend, and the advanced students were not slow in catching the new spirit, and following his lead into a more spiritual and healthful system of thought, which sought to retain the merits, and at the same time to eliminate the faults, of the German school.

The work required of these men comprehended also the laying of the foundations of a theology that should fitly represent the life of an Anglo-German Church, which could not be just a copy or reproduction of Puritanism or extreme Calvinism. The later introduction of Methodism also, whose great merits must be admitted by all, had diffused a spirit which did not harmonize with the historical life of the Reformed Church. It was felt that if this old Church of the Reformation had a mission to perform among the religious bodies of this nation, it must be true to itself, and work out a theology of its own. It was a call of Providence which had guarded and protected the life of the Church from its humble beginnings, that it should seek in a

spirit of broad charity to maintain its theological identity, and so contribute its part in moulding the Christianity of this nation, a Christianity which is gathering and organizing the different elements and tendencies that have come over to us from the old world. It is not saying too much then to assert that the professors at Mercersburg comprehended the importance of their work and mission in this respect.

We look back now upon the half century that has passed away since the founding of Marshall College, and rejoice in the results that have flowed forth from that humble beginning. The work of the Reformed Church in this country, in the direction of literary and theological culture, is, indeed, still in its infancy, yet it has gone forward with a hopeful degree of progress. Not only has the mother college attained to a fair stage of prosperity in its new home at Lancaster, with its handsome and valuable property, its increased endowment, and the prospect of a step forward in its coming semi-centennial celebration in 1887; but it has inspired the founding of quite a number of other colleges in different sections of the country. Some may regard this growth as tardy, and the results referred to as quite inadequate to the ability of the denomination and the spirit of the times; but it must be remembered that no solid work can make very rapid progress in its first stages, and we have reason, therefore, to hope that the next fifty years may present far greater results proportionably than the past.

The Chapters on Dr. Rauch are valuable, especially for the full and appreciative statement they give of his Aesthetics and Ethics. His teachings in these departments of philosophy were never published. They were left in manuscript lectures, copies of which were taken by the students. His treatment of Aesthetics particularly was something new at that time in this country, and though it was confined pretty much to the sphere of Art, especially to Poetry, yet it presented the fundamental principles for that enlarged treatment of the general subject which was brought out in later years by Dr. Nevin, and forms now one of the leading sections of the philosophy taught in the College. So, too, Dr. Rauch's lectures on Ethics laid the foundation for the system that has been taught in its fundamental principles since, though this subject also has been greatly enriched in the subsequent history of the college. The author has done a good work in reproducing the substance of these lectures, and we think the old students will recognize the faithfulness and ability with which the work has been done.

We may be allowed yet to refer to the literary character of this book, and the interest which it possesses for all classes of readers. The style is not pretentious ; but the reader will recognize the pure English which the author employs, and the simplicity and clearness, as well as the strength, which characterize his narrative.

The experience given, so far as it embraces personal references, is one that will find a response from the reader, no matter what has been the beginning of his life, but especially from those who recall the early days of "auld lang syne," when they started from home to enter college. The simple, unaffected style of this part of the narrative, and the generous and amiable spirit it breathes, will call up experiences in the early life of the readers which makes us all feel akin, for it will be felt that it is free from all narrow egotism.

This book is really but the opening of a larger chapter in the literary and theological history of these institutions, reaching through a subsequent decade, which possesses great interest also, and which many will, no doubt, wish to see written out in the same genial spirit, and with the same able discrimination, that characterize the pages of this unpretentious, yet able and interesting volume. May the spirit of those early days in the history of our institutions, as it comes down to our Alumni, old students and others, through the pages of this book, over some tumultuous years intervening, inspire and quicken them for the solemn and responsible work that still lies before them in the years to come !

THOMAS GILMORE APPEL,

*President of Franklin and Marshall College.*

LANCASTER, April 30, 1886.



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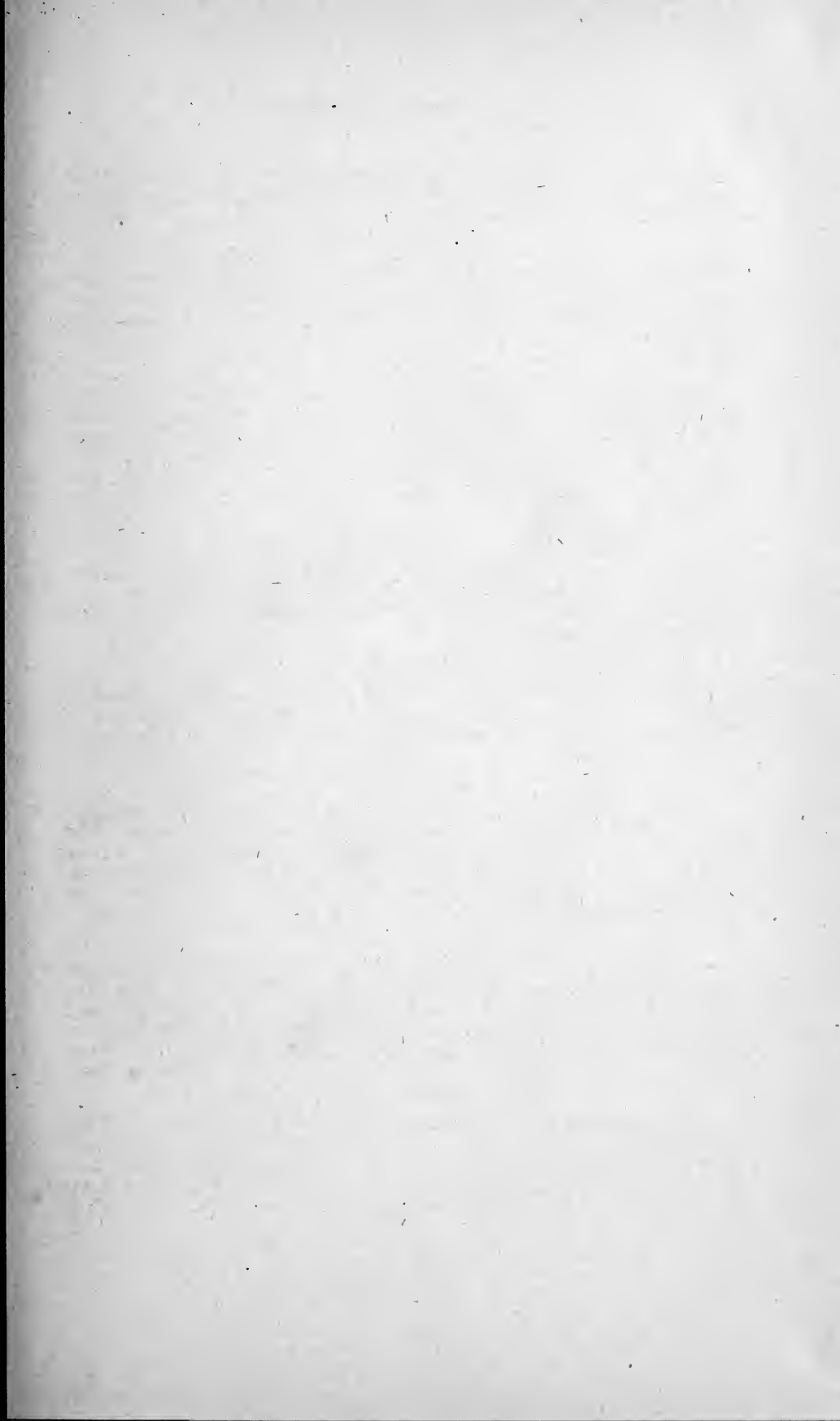
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## CHAPTER. I

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### On the Way to College

*Questions Asked.*—In the Autumn of 1839, we spent several weeks in going around to give good-bye to friends and neighbors, previous to our departure for college. Naturally they had many questions to ask. The first always was, Where are you going? to which we became so accustomed that we translated it into Latin, Quo vadis? As some had never heard of such a place as Mercersburg before, they wished to know where it was. We informed them that it was several counties west of York, or Little York, as it was then called, to distinguish it from another York which was a much larger place. O, then it must be out somewhere in the Alleghany Mountains, was the reply. Pointing to the Blue Mountains to the north of us, we told them that if they would travel along those mountains from the Delaware Water Gap to the south-west for a week or two, they would reach the place. It was far off, and the journey a long one. This was satisfactory as it regarded the first question; others, however, had to be answered in quick succession.

But why do you go so far for your education? That was the next question. There is a college at Easton, on the hill, over the Bushkill, and why do you not go

there? It was more difficult for us to reply to this than we let on, because we did not as yet understand the reason why, as well as we did after we had made the experiment. Besides, Marshall College had not yet established for itself any wide-spread reputation, and Dr. Junkin, up on Mount Lafayette, had called it (playfully) "the little Dutch College out somewhere along the mountains." Quite naturally some misgivings arose in our own mind, and some apprehension that after all we might be going to an out-of-the-way place, somewhere in the backwoods. Under the circumstances we did the best that we could, and told our inquiring friends that it would be an advantage to us to study in an institution of the Church, as in such a place we could be better prepared for the work of the ministry which we had in view. Of course we could not then comprehend the force of this reason as well as we did afterwards. If we had been left to ourselves, we should most probably have gone elsewhere, or entered Lafayette College in our native place. We, however, listened to our older ministers, Pomp, Hoffeditz and Wolff, who, we presumed, understood these matters better than we did; and we never had occasion to regret that we followed their advice, at this important juncture of life. We acknowledge, however, we had some doubts about going to such a place as Mercersburg, and that it took some time before our scepticism wore away. In due time we learned

that it was not only the best place for those who wished to study for the ministry in the Reformed Church, but desirable to others also, as it afforded them opportunities to learn some things which could not be learned as well elsewhere.

There was another question asked of us, which we could answer more satisfactorily to ourselves than to those who proposed it. What was the use of so much education and learning? Other young men had gone and studied with Dr. Helfenstein, Dr. Becker or Dr. Herman for a few years, and why, it was said, do you not do as they did? They had become good preachers, and what was the use of spending so much time in study? Our German people in Eastern Pennsylvania, a half of a century ago, were not generally aware of the fact that the times were changing, and that they demanded a higher grade of culture in the ministry, as well as in other professions. Some of them sent their sons, but seldom their daughters, to High Schools, and this was regarded as a liberal provision for their education. The word "College" was in rather bad odor among them, and not much less so among their English cousins. But since then they have learned better, and are now beginning to give their daughters as well as their sons the best educational advantages within their reach, even if it does take more time and cost more money. But some of us had to start out first to break a pathway.

A colonel in the county militia, an intelligent man, up in the country, tried to enlighten us on this subject, and did his best to persuade us to settle down in his neighborhood, where he would secure for us a school that would pay us well. But, as already said, we had listened to good counselors; and, besides, we had been under the instructions of a judicious teacher—Dr. John Vanderveer, a graduate of Princeton—who took a special pride in shipping off as many of his students to college as he could, where he took as much pride in their success as if they were his own children. Under his training we had learned to some extent how little we knew, and so wished to climb up higher on the hill of science, as he used to say.

*By Stage.—Reflections.*—After giving our last farewells, as if we were going to Europe or China, in the beginning of November, we made an early start from Easton for Philadelphia, in the old-fashioned way of traveling by stage. To us it was an event. In the gray looming of the morning, as we passed down along the Delaware, we looked back on interesting scenery, admired by all who have seen it, until at last our eye rested on the tall, graceful, white spire of the Reformed church, which looked down upon all other buildings and over the high hills around it. Beneath it a Christian people had been learning many useful lessons, at church, in the Sunday-school, in the Catechism, in Bible class, at



the weekly lecture, and at meetings for prayer. The church was a fountain of living waters, where their thirst was assuaged from week to week.

At times, some of the younger portion, when they heard of revivals and religious excitements elsewhere, thought that the congregation was too sleepy, and ought to wake up ; but it was waking up all the while, just as fast as it could, reviving, and growing in grace and knowledge, from week to week and from month to month. If the members did not get so high up in the religion of the emotions, they did not fall so low down afterwards in the way of reaction. One thing is certain : they did not quarrel with their ministers, nor set to work to condemn others because they were not as good and pious as they were. Our excellent pastors, Father Pomp in German and Dr. Wolff in English, told us that all the good results flowing from religious excitements could be secured in a better way—without the evil effects usually accompanying them. They sought to bring up their children, young and old, in the nurture and admonition of the Lord, and that meant training.

After indulging for a time in reflections of this kind, we gave ourselves up to the exhilaration of riding post-haste through the country. We found that we were traveling not only by stage, but also by stages. At the end of every ten miles there was a relay of fresh horses, four of them, which at the sound of the coachman's horn

were brought out fully equipped, pawing and prancing, ready to carry the travelers over the next stage of their journey. The coach dashed out of the village as it dashed in, the cynosure of all eyes from doors and windows, and then in a flash it was out of sight. Formerly there was poetry in this method of traveling, which at present is regarded as only dull prose.

*Philadelphia.*—In Philadelphia we stayed with Mr. Mitchel, the father of Mrs. Beecher, the widow of the Rev. Jacob Beecher of blessed memory. Eight years had elapsed since the death of her husband, at Shepherdstown, Va., but her interest in the Church and institutions, for which he had labored and died, remained unabated. She was a lady of intelligence, of vivacity and refinement, and of much force of character.

*The Rev. Albert Barnes.*—With the family she was accustomed to attend the Rev. Albert Barnes' church, in which her father was an elder; and one evening we went with her to the weekly lecture to see and hear Mr. Barnes, whom she very much admired. Most people had heard of him, and so had we, especially at Easton, where his great theological opponent lived. Much was said about his heretical tendencies, but for those unskilled in such matters it was difficult to see where they lay. "Barnes' Notes" on the Scriptures were popular and had met with a wide circulation. They were well adapted for the use of Sunday-school teachers, for whom

they were intended, as helps in their preparation for their classes. When we first heard him preach, he was in his prime, and presented a scholarly appearance, with the manner of a sincere and earnest clergyman. His sermons were all carefully prepared and read, and were pervaded with a glow of Christian feeling throughout. It was said by those who knew him best that he never spoke without saying something edifying—to the heart as well as to the head.

At this time, closely watched as he was, he was cautiously working his way up out of old traditional and mechanical ways of thinking. He did not advance very far, however, and it might seem strange that he should have been the occasion of so much commotion in theological circles. Once we heard him preach, as we thought then and as we think now, an entirely orthodox sermon on justification by faith. He insisted, just as decidedly as his old school brethren did, that the righteousness of Christ was imputed to believers through faith; but he did not favor the common view that it was done outwardly or in a forensic way, but came as a result of Christ's relation to believers as their living head. In the same way he explained the imputation of Adam's sin to his descendants. It was the evil fruit of his generic relation to the human race that brought with it such imputation of sin, and that was something real.

This attempt to support an old doctrine by a new

argument drawn from analogy, in order to present it in a more rational light to the popular mind, was considered heresy in Mr. Barnes. It is not strange, however, that he called forth opposition and protests. He was one who represented the beginnings of a new departure in theology, which involved much more than what appeared on the surface. Theology, like all other sciences, must advance, if it is not to become a mere dead letter ; but its growth always brings with it conflicts, antagonisms, and too often bitter strife, for which we ask the reason why in vain. Men are in bondage at every point, and they must fight their way out of it, in their intellectual as well as in their moral and religious nature. Hence the struggles and conflicts of history no less than its victories and its bright side.

*Dr. Joseph F. Berg.*—During our stay in Philadelphia we several times visited Dr. Berg, whom we knew, and whose preaching was always admired when he came to Easton, especially by the young people. He was just beginning his career in Philadelphia, and was very much absorbed in his work. He had been professor and pastor for a short time at Mercersburg, where, however, he was not especially demonstrative ; but now, in a great city, his energies and activities were fully aroused. He had swung over from the standpoint of his Moravian Brethren, who make the love of God prominent in their preaching, and was a fearless preacher of the terrors of

the Lord. At this time he was in sympathy with new measures, or any other measures, as he said, that would stir up more religious life among professing Christians. His congregation sustained him in his course, and its prospects of growth were flattering. He was also active with his pen, and had fairly commenced his literary career, which at length became almost exclusively polemical. He was a reformer, and stood up boldly against the abuses of the day. Sometimes infidelity was the point of attack, but for the most part it was the Church of Rome, and the Pope whom he regarded as the man of sin, against whom he launched forth his thunderbolts. In such controversy he was not second to Dr. Brownlee, Dr. Breckenridge, or any of the other anti-Catholic champions of the day.

Dr. Berg was a fluent and impressive speaker, always happy in the use of language and words, a ready debater, and possessed of a popular talent of no ordinary kind. If his learning was not as profound as that of some other doctors, his knowledge was always at his command, and few could call it into requisition more readily than he.

In public there was an air of severity about him, but in private he was a most genial companion, full of wit and humor; and in more serious hours, one that could encourage and sympathize with others. He became prominent in his controversies with the Mercers-

burg professors, but he never exhibited any malice or hatred towards them. When I last saw him, not long before his death, he assured me of his respect and esteem for them, and wished to be kindly remembered to them. He was just and generous towards those whose views he opposed, and regretted it when he felt himself compelled to differ from his brethren. He had strong convictions and was sincere in advocating them. In our conversations he spoke of the danger to personal piety in a college life; and so we asked him how students could best protect themselves against spiritual declension. Very solemnly he said, "they should be much engaged in prayer."

*Judge Jones.*—When a stranger comes to a great city like Philadelphia, he naturally calls on those persons whom he knows or of whom he had heard. We, therefore, went to see the Hon. Joel Jones, who had practiced law at Easton for a time, and with Mrs. Jones had left behind an honorable record of Christian character. Being kindly received, we visited him several times. He was a distinguished jurist in his day, was the President of Girard College during a short term, Mayor of Philadelphia, and an eminent Christian, an elder in his congregation, and a useful member on the various Boards of his own Church.

Whilst he had thoroughly mastered the philosophy, the literature, and practice of jurisprudence, he seemed

to be just as eminent in biblical literature. He had the Greek and Latin at his command, had studied Hebrew at college, and had also mastered some of the Oriental and Modern Languages afterwards, with the view of pursuing his biblical studies in intervals of leisure, snatched from the duties of his profession. The results of his investigations were published after his death in a large volume. It is strangely styled "Notes on Scripture," when it is in fact a critical history of Christ and His Church down to the day of Pentecost. It is slightly tinged with Millenarian views; but no one can read the work without profit, and surprise at the learning and acumen which it displays on every page. At his funeral it was no doubt justly said that he was "the most learned layman in the Presbyterian Church;" and it might also have been said with truth, that he was one of its most learned theologians.

The few hours that we spent with him in the afternoon were to us singularly instructive. He spoke with radiant eyes of his college days at New Haven, when Dr. Timothy Dwight was President of Yale College, under whose influence his religious character had been formed. He was the oldest of nine children; and after he had by hard struggle prepared himself for the Freshman class, the understanding was that those who were at home, somewhere in Connecticut, should support him whilst at college. But family reverses came on, and he

was obliged to support himself, and, to some extent, his father's family also, by teaching others, whilst he himself was studying all the while. In this way, by his energy and industry he assisted his younger brothers in acquiring a college education. One of them became a distinguished clergyman, and another a civilian, like himself. He told us how, by a judicious arrangement and economy of time, he had been successful in extending his knowledge beyond the boundaries of his own profession, and how much satisfaction he derived from such pursuits in the wide field of literature. All this was bracing and profitable to a youth like myself on the way to college.

*Mrs. Jones.*—Mrs. Jones, on the other hand, was quite his equal in intelligence and force of Christian character. At Easton she had observed with interest the progress of new life and activity in the Reformed church, and volunteered her service, although a member of another denomination, to assist in the new work of the Sunday-school. She took charge of a class of young ladies, and made it her specialty to prepare them in their turn to become good teachers.—At the time, of which we are here speaking, and for many years afterwards, she was active and prominent in the missionary and benevolent work of her own church, acting usually as the presiding officer in various female societies. She was a lady of rare culture and refined appearance, and was nat-



urally a leader, without any effort on her part to appear in that light.—Her advice to us was to be careful in our associations, especially with young men who were amiable and cultivated, but without moral character. She presented us with a copy of Bickersteth's Christian Student, which she had purchased at a book-stall to present to the first person she met whom she thought it might profit. She then vanished from our sight, but her image remains impressed on our memory as one of the brightest visions of the past—a truly Christian lady.

*By Rail.*—The journey from Philadelphia to Harrisburg by rail was full of interest: it was far from being as tedious as this method of traveling is sometimes regarded in our day, when the cars are not running at break-neck speed. The seats were hard, not cushioned as they are now-a-days, whilst the speed was slow and cautious. It was well that it was so, for the cars ran on thin slats of iron, apparently ordinary wagon-tire, fastened to wooden ties, lying lengthwise; and it was easy to see that lightning speed might have thrown all on board off the track.

Several times the train had to be drawn up inclined planes, but most of the travelers got out and walked up, partly, perhaps, from fear that the immense traction ropes might break, and partly, perhaps, in order to lighten the burden. It afforded the passengers, who were all talking of this method of locomotion, an oppor-

tunity to examine the engine and see how it worked. Many of them like ourselves had most likely never traveled on this wise before. They were much prone to get out at the various stopping places and take another look at the machinery, especially those who seemed to be farmers from the country, probably that they might be able to tell their wives and children, when they returned home, something about this new way of traveling.

*Harrisburg.*—With suppressed feelings and quiet whispers we crossed the Susquehanna at Harrisburg. What if the cars had run off the track and gone down into the river! Of course these lines would have never been penned. After we had reached the other side, we noticed a sense of relief among our fellow passengers. So it seemed at least to us, although the feeling may have been purely subjective—confined to ourselves.

*The Capitol.*—As the iron horse stopped to pant for a few moments on the bank, we had an admirable view of Harrisburg and its contents. We envied the people living on Front Street, who had constantly before them the wide river rolling majestically away. The Capitol, or State House, was a prominent object in view and arrested attention. In its day it was a grand affair, with its massive pillars in front, and its symmetrical dome above, forming a parallel with the dome of the sky, standing comparatively not more than a respectful distance behind the Capitol at Washington. But at the present day it falls behind the capitols of many other

States, even in the West, that are less wealthy than ours. The pillars are not of marble or granite, nor of iron as they perhaps should be, and when a person walks through the beautiful grounds of Capitol Hill, it is difficult for him to divest himself of the thought, if not the feeling, that they may some day tumble down and crumble into dust. The proverbial simplicity and economical habits of our people will be adverse to any change in this public building; our State pride and increasing wealth will ask for something better. Which will prevail?

*The Susquehanna.*—But as in debates most young persons vote that the works of Nature are superior to the works of Art, so the sight of the Susquehanna from its western bank impressed our mind at the time—and it has done so ever since—much more than the capital or the capitol of the State. It is a lordly, majestic river. Rising in one of its branches west of the Alleghanies and in another up in the North, somewhere in the State of New York, spreading itself out at times to more than a mile in breadth, and then contracting its fretted waters to hurry through some narrow gorge, it pursues its imperial course through the State to the great Bay below.

It is interesting at all seasons of the year: in the summer, when it seems almost dried up and shows its rocky bed, dotted with many a green islet along its winding course; in the winter, when it is ice-bound, a skating rink, and a good foundation for sleighing; and in

the spring, when the ice breaks up violently, and the floods come, carrying with them stacks of lumber, stables, houses, and sometimes the long bridges from above. The river is full of fish, as well as rocks, and wild fowls multiply in secluded retreats on the islands and shores, notwithstanding the improved rifle of the sportsman. Taken as a whole, it has few superiors: it is eminently worthy of the study of the artist, be he poet or painter, as well as useful to lumbermen and fishermen.

*The Cumberland Valley.*—After we left the Susquehanna we entered the great Cumberland Valley, which, however, is only the continuation of one great valley extending towards the east and south-west of it for many leagues. Here we once more caught a glimpse of the Blue Mountains, which to a Pennsylvanian at all familiar with them, awakens feelings somewhat similar, we suppose, to those of the Swiss for their native Alps; but here to the left we saw the South Mountains for the first time, which rose up before us in great, native dignity. Commencing with the low Lehigh hills on the Delaware, they at length concentrate their strength in the Cumberland Valley, and there rival the Kittatinnies, here out of respect for such a rival called the North Mountain. These mute barriers, running parallel to each other, enclosing a rich, fertile valley, are in speaking distance in the language of nature, and seem to whisper to each other of the Power that makes the mountains rise.

## CHAPTER II

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### Chambersburg in 1839

*A Christian Family.*—We arrived at the end of our journey by rail in time to spend the Sabbath in Chambersburg, and had a few days to spare for the purpose of looking around. The house of Elder Barnard Wolff was always open to clergymen and we were directed to go there, where we found a generous hospitality. The elder was a pleasant, agreeable Christian gentleman, whose character one could not help studying. He was serious, thoughtful, and truly religious, with much of his youthful vivacity still about him. Prayer and praise ascended daily from the family altar, and much of the conversation was of a religious and edifying character, without being austere or repulsive to others.

*A Reformed Elder.*—The elder possessed real, genuine German humor and had a fund of interesting anecdotes at his command, pleasant in the social circle, and was entertaining to the young as well as the old in conversation. The house was full of sunshine and we enjoyed its warmth. Although we received a healthy religious training beneath the white spire at Easton, we were at this time somewhat ascetic, and more than half Quaker, in our ideas of the world, its frivolities, its

dress, its fashions and its ways. But here we saw nature and grace happily blended, and moving together in natural, healthy freedom. We took a note of it at the time: it confirmed us in the opinion that German Reformed piety, of which we sometimes had our doubts, might be as good as any other, if it were once properly developed.

*An Ecclesiastical Centre.*—There were other Reformed elders in the town at the time, such as William Heyser, John Smith, Lewis Denig and Henry Ruby, who were pillars in the Church at large, as well as in their own congregation. Much of their conversation turned on experimental religion, as it was then called, but much of it also on the general affairs of the Church, such as Missions, Sunday-schools, Beneficiary Education, the College and the Seminary, and the great necessity of a higher standard of piety everywhere. Nearly all of the Church treasurers resided at this time at Chambersburg: William Heyser was the treasurer of Synod; John Smith, of the Theological Seminary; Lewis Denig, of the Parent Board of Missions; and the Rev. B. S. Schneek, of the Parent Board of Education.

The Rev. Jacob Mayer, General Agent of the Seminary, and afterwards also of the College, had his headquarters here also at this time. He went out on collecting tours to all parts of the Church, especially to East Pennsylvania, and on his return informed the Chambers-

burg brethren of what was going on in the churches. In this way he performed invaluable services to our institutions of learning in their infancy, collected money for their support when it was most needed, and with the treasurer, John Smith, did much to keep them afloat when they were struggling against wind and tide. Both had their faults, like other people, and were sharply criticised because they did not accomplish more; but it was true of both of them that they "loved their Church and her institutions," and did much for them. From all this, taken in connection with the fact that the *Weekly Messenger*, the English organ of the Church, was published at the same place, it will be seen at once that Chambersburg must have been in those days an important ecclesiastical centre for the entire Reformed Church. It secured this distinction by its location and the force of circumstances; and it must also be admitted that the men, upon whom responsibilities were laid, were well qualified for the important trusts which were placed in their hands. The church at Chambersburg in 1839 was fully up to the times, such as they were, and our short stay there was a proper introduction to our longer stay at Mercersburg, which was beginning to be a centre also.

*The Rev. Henry L. Rice.*—During our conversations with the people frequent reference was made to the Rev. Henry L. Rice, a former pastor, who had died several

years previously, but whose memory, good works and noble spirit were still fresh in the recollection of his congregation. Everybody spoke of him with affection, and in terms of high esteem and reverence. His setting sun still continued to cast a mild radiance over the minds of his people. He had come to us from the Reformed Dutch Church, as it was then called, for which the German Reformed always had a high regard ; but being of German extraction, he soon felt himself at home in his new field of labor, and interested himself at once in all its public operations. Whilst he built up his congregation in faith and knowledge, and sought to imbue them with the spirit of his Master, he took an active part in the cause of missions, in our publication interests, and especially in the institutions at Mercersburg.

He had served as the President of the Board of Trustees of the College, and by his superior intelligence exerted a controlling influence in changing its character from that of a High School into a College, and in securing legislative grants for its support. So much was he interested in its prosperity that he consented to go out and visit the churches as an agent, in order to raise funds to meet its pressing wants. Wherever he went he was well received, and successful in his efforts. We were told by farmers over in Maryland, some of them not much inclined to give, that they never contributed to useful objects so cheerfully as when Mr. Rice came



around to visit them. There must have been a charm in the spirit of the man which made itself felt wherever he went. His pastorate at Chambersburg, although only of brief duration, was attended with blessed results. It was easy to see that he had impressed his personality upon the minds of his people and imbued them with his own generous, public spirit. His good name soon extended over the Church, and we had heard of him in whispers of affection and love in the distance. At Mercersburg his visits were always welcome, and his influence on the minds of the professors and students alike beneficial, as they were ever happy to acknowledge.

But he fell a martyr to the good work on which his heart was set, by allowing himself to be burdened with too many cares and responsibilities. He pursued the objects of his agency during the winter of 1837, in connection with his pastoral duties at home, so that the college might live; but in the spring he returned from his last trip, to die among the people whom he loved. His death was a remarkable one and made a deep impression on the community. It was that of the Christian soldier, who died at his post in full armor. Amidst the prayers of those standing around his dying bed, Marshall College was uppermost in his mind. He knew that all connected with it would be sad when they heard of his loss. If its success depended on any human arm, it appeared at the time as if that arm was his. When his

eye was glazing under the thick film of darkness, and his voice trembled with the huskiness of death, thinking of the School of the Prophets, he whispered to a friend standing by his bedside: "Give my love to the Professors, and tell them not to despond."—He is not forgotten. Many have visited his grave, as we have often done, in front of the Reformed church at Chambersburg, where he and his companion, lovely in life, in death were not divided.

*A Scotch Preacher.*—During the forenoon of the Sunday spent at Chambersburg, we attended the Presbyterian church to hear a Scotchman, who was represented to be a man of more than ordinary ability. His discourse was highly intellectual, and also somewhat metaphysical. Among other things he said he could not explain why God had sent His Son into the world to save *men*, and did nothing to save the *fallen angels*; but he gave it as his own opinion—for what it was worth—that it was because men had sprung from a common stock by natural descent and had not taken any actual part in the first transgression, whilst lost spirits did not thus come from a common origin. But who is sure of that? We do not know for certain where they came from, or how they were generated; but analogy would lead us to suppose that they, too, descended from some one being, if not from Satan himself, then from some other forefather, in a system of natural development

similar to our own. The discourse contained many excellent thoughts, well expressed ; but it was directed almost exclusively to the intellect, and it was, therefore, one-sided. It represented the old school. One extreme begets another.

*New-Measures.*—In the evening we attended the Reformed church, where we heard a characteristic sermon from the Rev. Jacob Helfenstein. It was addressed to sinners—not by any means to their heads—and the terrors of the Lord were depicted in their most fearful colors as certain to overtake such of them as refused to repent at once. The discourse was solemn and impressive, but morbid and one-sided also, a mere appeal to the principle of fear, with little encouragement for the bad people to hope for mercy. The church seemed to be filled with sulphureous clouds, through which the sunshine of the divine love could scarcely shine, or the still small voice of the Spirit be heard. There was fire there, but much of it was wild.

*A Strange Benediction.*—Such a discourse was worthy of a consistent and logical conclusion. When the preacher, therefore, arose to pronounce the benediction, hesitating apparently, as if he did not know whether the sinner had time enough to decide after such an appeal, he said he did not know what to do. He had his doubts whether he had any authority to pronounce a blessing on impenitent sinners, and seemed to be at a

loss to know what to do next. A thought then seemed to strike him, and so he pronounced the blessing on those who loved the Lord Jesus Christ, and an Anathema Maranatha on those who did not, according to his text.

This concluded the services of the evening, in harmony with the revival system at that time in vogue in various parts of the country. We had witnessed the new methods of building up the Church, or "New-Measures," as they were then called, in other denominations; but this was the first time that we saw them in actual operation in a Reformed church. It arrested our attention and led to sundry reflections.

*Rev. Jacob Helfenstein.*—Mr. Helfenstein was the son of an honored father in the Church, a teacher of theology, an orthodox writer and preacher, the Rev. Dr. Samuel Helfenstein, of blessed memory. It is said that the ministerial office came down to him in a lineal family succession from the period of the Reformation. He was well educated, a sincere and earnest man, and an impressive and solemn preacher. For a period of time he had been laboring in the interests of another denomination, where he, no doubt, felt more free, and thought he could do more good in his own way than in his own Church. When he received the call to Chambersburg, he was preaching and holding religious meetings in New York, according to the methods in which he had full

confidence. He had heard of the awakening to a new religious life among the Reformed people, and no doubt felt it to be his duty to return to the Church of his fathers, and help the good work along.

*A Misalliance.* — Familiar with all the improved methods of carrying on a revival, he became the successor of Mr. Rice in 1838. Both of them were earnest men in their way, but of widely different tendencies. Mr. Rice sought to build up the congregation in grace and knowledge, in harmony with its historical life and its better antecedents; Mr. Helfenstein's system, on the other hand, was radical and unhistorical, and tended to impose on his church another kind of life, more or less puritanical or methodistical, which might be good enough in its place, but which was out of place in a Lutheran or Reformed congregation. It was putting new wine into old bottles; and it was not difficult to foresee how it was going to work in the end. It was a misalliance, which it required only a little common sense—something as useful in religion as in other things—to detect. It was "Schwärmerei," with which German people generally had little patience: their opposition to it sometimes in fact amounted to a want of Christian charity.

*An Explanation.* — When we came home from church, I asked Elder Wolff for an explanation, which he seemed quite willing to give, as he doubtless thought it was expected. He went on to say that as a people they were

concerned to have a living, active piety in the congregation ; that many church people were asleep in their sins ; that there was much barrenness in our congregations ; and that our members everywhere needed something to arouse them from their stupor and formalism. But, he says, "I do not approve of all that our pastor does ; he is a good man, and is trying to do all the good he can ; and I do not wish to put any difficulty in his way." That was satisfactory—just what we might have expected from such a sensible man as Mr. Wolff. It threw much light on the history of those times. Our Lutheran and Reformed people were to a considerable extent driven into the system of new-measures, with some degree of fanaticism, by the force of circumstances, from mere expediency, or in the way of self-defence. It did not suit their previous history and training ; but they were in earnest—wished to see a better state of things in the churches,—and many of them did not care how it was brought about, if it could only be accomplished in some effective way.

*Irreverence.*—Mr. Helfenstein, however, did not belong to this class of persons. He was sincere in his convictions, acted from principle and had implicit faith in the new order, with little or none at all in the old. The members of the congregation stood by him, but probably most of them thought as did their Elder. The young people, not yet confirmed, ladies and gentlemen,

were more free and outspoken ; they did not like their pastor, and avoided him wherever they could, hiding behind the door or under something else, when he came to their houses. This state of things, this want of reverence for the minister on the part of the young, was something new to us, and affected us strangely. It led to the conclusion that they had a sense of incongruity somewhere, and that they did not intend to be caught in his net. It was our impression that a minister's visit everywhere brought good cheer to the household, and delighted both young and old. Such is no doubt the experience of most of them.

*The Weekly Messenger.*—The Weekly Messenger, however, did more, probably, to give Chambersburg its ecclesiastical prestige abroad than anything else. It was the result of a series of efforts to supply the Church with a paper that would give the people religious information, and interest them in its various benevolent operations. With the revival of religious life in the churches, the missionary spirit was aroused and became intensely active. As if awakened out of a long dream, ministers and elders looked around and saw that something ought to be done at once, or it would be soon too late. The Church seemed to be going to destruction.

*Missionary Society.*—The Missionary Society was formed ; but what could it do in those days ? Means were wanting and ministers were not at hand to meet

the crisis. The fathers took a sensible view of the matter. They started an organ, first a monthly Magazine, then the Messenger every two weeks, and at last, in 1835, the Weekly Messenger. It was published under the auspices of the Missionary Society for a number of years; so it was stated on the first page, and, in addition, that the "profits were to be devoted to missionary purposes." We never heard that there were any pecuniary "profits" resulting from this arrangement; but the paper was profitable to the Church in a higher sense than that which was purely financial. Through it as an organ the Society could speak to the churches and urge the claims not only of missions, but also of beneficiary education, the college and the seminary. They were closely connected, and the Society seemed to have some supervision over all of them at first, as forming one and the same interest. Their newly established organ was brim-full of appeals, of plans, and exhortations to make sacrifices, and to give liberally in sustaining the various enterprizes which it had in hand. It was now a large weekly, with more matter in it than most city papers, pervaded with a Christian spirit, giving news of what other churches were doing as well as our own, with interesting selections, all calculated to promote personal piety, and furnishing weekly indications of a new life in various parts of its own denomination. Our people were quite proud of it at the time. The ladies in the larger towns



and cities appear on its pages quite as active as the men, in their efforts to build up the broken down walls of Zion.

*The Editor.*—Its editor, the Rev. B. S. Schneek, was a sprightly writer, with journalistic ability, and a keen eye to select edifying articles for his readers. His paper compared favorably with the religious papers of other denominations, and it is perhaps only just to say that on the whole it was one of the best of its kind.—The German paper, *Die Christliche Zeitschrift*, was published elsewhere, but it soon afterwards joined the Messenger and appeared side by side with it in the same centre of church life.

*Its Tone.*—The tone of the Messenger, however, at this period in regard to various vital points can hardly be said to have been sufficiently pronounced. Its selections from other religious papers were numerous, and brought in with them largely the spirit of other denominations, so that it was difficult for the readers to understand exactly what the German Reformed Church was. It disapproved of the excesses of the revival system, but it said little or nothing about its animating spirit. Its private opinion was probably not very decided either one way or the other, like that of many others. Its position, however, whether intentionally or not, rather encouraged the system than otherwise. It was practical and pietistic in its tendency, and the absence of articles that set forth

the doctrines of the Church or the claims of the Catechism was marked, and in itself something significant.

*Not Churchly.*—The Catechism was not a living thing for the Church as a whole, and the necessity of thorough catechetical instruction as a preparation for confirmation was but feebly enforced. It had lost its prestige. The Creed had not yet come uppermost on its pages. It said nothing about Christmas, Good Friday, Easter, or Whitsuntide. These seasons came and went, and its readers were scarcely made aware of the fact that they had come like good angels to quicken and encourage the churches. In those days, and afterwards, too, there were ministers themselves who, in the Spring, could not always tell exactly whether Easter, and much less Whitsuntide, was past or was still to come. This was not true, however, of the Church as a whole, and least of all of its German portions, where these days were still embalmed in the piety and affections of our people. The Church Year, the Creed, and Doctrine, as living things, were to come up afterwards, as the denomination awaked to a fuller consciousness of its history and mission. It was doing the best that it could in the circumstances, struggling to reach a higher plane of Christian life; and the same may be said of the Messenger, which, if it lacked in Reformed fire—*Geist*—performed an important service to the cause of religion in the Church at this point in its history.

*Other Reformed Elders.*—The congregation at Chambersburg was a type of other congregations in this part of the State, in Maryland and Virginia, where divine services were conducted in the English language; they were also showing new signs of life and activity, with more or less bias for the new-measures of the day. We met with Reformed elders, like those at Chambersburg, much concerned about the vital interests of their denomination, fully abreast with their pastors, and not seldom in advance of them. Such came from time to time to Mercersburg to walk about Zion, to discharge official duties as trustees, or to bring their sons to college, where they might imbibe the spirit of their Church, as well as receive an intellectual training. It was refreshing to converse with them—plain, practical business men, who had the interests of Christ's Kingdom at heart, no less than that of their own branch of His Church. They came from Greencastle, Waynesboro, Mercersburg, from different parts of Maryland and Virginia, Hagerstown, Frederick, Baltimore, Shepherdstown, Martinsburg and some other places. Their number was comparatively small and the work before them one of large proportions; but they did what they could in their day, tried to lay good foundations, and looked for the divine blessing on what they did. Like elder William Heyser, they made some of the best speeches at Synod or Classis. They have long ago rested from their labors, and their works do follow them.

*The Lutherans.*—The condition of things in the Lutheran churches, at this period of transition, was generally similar to what it was in the Reformed. They were everywhere waking up, where the English language was used in divine services, and almost carried off of their feet by the swelling tide that was coming in from the heavenly country. They were also busy with their institutions of learning, their missionary work, and in their efforts to supply their people with a well trained ministry. In some respects they were in advance of the Reformed. But notwithstanding their orthodoxy and churchly tendencies, their pietism, which was historical, broke out; and apparently regardless of tradition or creed, many of them fell in with the new-measure system of the day with characteristic vim, and even left others behind in the race. They in fact had much to do in drawing the Reformed along with them into a vortex; but as we shall see hereafter, when we come to speak further on this subject, the Reformed, on the other hand, in the course of time helped to drag them out again.

*An Aged Couple.*—As we walked about this stronghold of Zion in its day at Chambersburg, we came across an aged couple who had come down from a former generation: Christian Wolff, for many years a magistrate in the town, and his wife, the parents of the Elder. They spoke of the past and told us about our old ministers at Lancaster, Hendel, Faber, Helfenstein

and Becker, then long ago gone to their rest. The father when a boy had carried the mail between Lancaster and Philadelphia when Cornwallis surrendered; and the mother described to us what a fine looking English gentleman Major Andre was when he was a prisoner at Lancaster, and she still a young maiden. These aged people lived most of their time in the past; but it was interesting to see how much they were interested in the movements of the present, and how glad they were that the Church of their forefathers was rising up out of its desolations, and taking its proper place in the work of the Lord.

*A Note.*—We found that we were in a section of country where the Scotch Irish people,—somewhat but not altogether new to us,—were the ruling class, and from this time onward they became to us an object of study. They were the first to take possession of the Cumberland Valley; but the Germans from the eastern counties had followed in their track, and now like Trojans and Tyrians, they were living together with them in peace and harmony. The Presbyterian congregations were weakened by emigration, whilst Reformed and Lutheran churches were growing in strength and numbers. The citizens of Chambersburg generally, were interested in the success of the institutions at Mercersburg as a public enterprise.

## CHAPTER III

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### **Mercersburg**

*Two Seniors.*—Our stay at Chambersburg was in various ways instructive, and we left with regret to enter upon new scenes and new experiences. At Greencastle we had to dispense with cars and take the stage for Mercersburg, on a gloomy, rainy day. Our fellow travelers were two Seniors, who gave us an inside view of college life from their standpoint. Insensibly we fell into a debate on the temperance question. They advocated temperance in opposition to total abstinence, on philosophical grounds, and cited the cases of great writers like Byron, who were said to have written some of their best works under the influence of brandy. In the end they denounced the temperance movement under its new phase with great vehemence as fanaticism; and were particularly sarcastic on Professor Smith, who was a tee-totaler, and yet had been seen eating mince-pie with liquor in it with great gusto. It proved as they imagined the insincerity of the strict temperance advocates. It was evident that temperance discussions had entered the college circle, which were useful in such places, and had there produced some fermentation. The cause was beginning to maintain its claims in many other direc-

tions ; but it had not yet succeeded in carrying out any of its many useful reforms. The liquor interest laughed it to scorn, and most people regarded it as a wild scheme, which would do no good and most likely do harm. Since then it has made vast strides.

*Politeness.*—After the discussion had ended, my new friends professed great interest in my welfare, expressing some fear that I as a backward Sophomore might not get enough to eat in the refectory ; but informing me that, if the tempting food should be snatched away before I could catch it, as in the case of Tantalus, I should inform them and they would see to it that I was kept from starving. True to their word, they looked after me occasionally in the college, but I never needed their services, as I always had an abundance of wholesome food. Mrs. Foltz was a good cook and always provided well for her boarders. As Prof. Budd sat at one end of the table and Mr. Young, tutor, at the other, there was good order, and all did eat and were satisfied. In turn we also sometimes looked after our two Senior friends, and tried to win them over to a safer way of thinking, fearing that their broad principles might lead them to destruction. Others did the same thing without success ; but in the course of time they were both saved by grace, and became useful members of the Christian Church.

Students are sometimes fond of telling yarns to excite wonder, and so it was in this case. We found those

who were at Mercersburg, as a general thing, to be gentlemen. So we had reason to expect, as they came from good families. Whatever their private life was, they had their code of honor and politeness : one of its rules was, that no student should be allowed to swear or curse in the presence of a professor of religion. Thoughtlessly, on one occasion, this was violated ; but the transgressor was required to make an apology, or he would have lost caste among his friends.

*Scenery.*—When we arrived at the hill on the east of Mercersburg, named *Schoene Aussicht* in honor of Dr. Schaff, we had a fine prospect before us. The village did not impress us favorably at first, partly, perhaps, because it was raining and drizzling all day: the sight was rather sad and depressing. In the spring and summer it presented a much more respectable appearance. The scenery around, however, was interesting and in fact very beautiful, as we thought.

*A Description.*—The description given of it annually, for many years, in the College Catalogue, drawn by a master-hand, was, as the students, at least, all believed, very truthful, and in itself beautiful as well as the scenery itself. “Mercersburg,” says the writer, “is a village of about twelve hundred inhabitants, situated in the south-western part of Franklin County, in the midst of a fertile lime-stone region, at the distance of an hour’s walk from the base of what is called the North Moun-



tain. The scenery formed by the mountains, which bend around it like a vast crescent or amphitheatre, contrasting, as it does, with a rich open country below, is absolutely splendid." In the same connection, these natural surroundings were very properly urged as considerations in favor of Mercersburg as a proper place for young persons to secure an education. "Scenery," it is added, "is always educational. The objects that surround the spirit in the years especially of college life, work upon it continually with a plastic force, the impressions of which can never afterwards be wholly lost. They stamp their image upon the very constitution of the soul."

Mount Parnell to the north, high up in the clouds, where the harvests come two weeks later than on the plain below, forms the northern horn of this "vast crescent or amphitheatre," and Two Tops on the south, rivaling it in boldness of outline, form the southern horn or extremity, with the village of Mercersburg somewhere on a straight line in the middle. The storms in winter or summer coming down from the mountains on the north-west are sublime, quite as much as those described by Homer in ancient times, no doubt. The sun descending in the evening midway between the beacon mountains to the right and the left just referred to, casting his last rays on floating cloud or distant mountain height, sets here in a flood of glory, and seems to sit

for the moment in royal magnificence on the throne of nature. Heaven and earth thus seem to meet at each closing day, and the supremacy of the one over the other to be demonstrated in lines of light. Nature everywhere subserves the wants of man ; and she certainly did her best for Mercersburg as a seat of learning.

*The Journey Ended.*—The Greencastle stage, rattling through the village, landed us at length fair and square in front of the Seminary Building, not on pavements of any kind, but in thick clay soil, whose condition was determined by the state of the weather. Extricating ourselves as best we could, and without being discouraged or prevented from looking around, we made a preliminary survey of what was before us. There was as yet no wall or fence around the campus, and no trees as yet planted to give the promise of classic shades. These and many other attractions still lay involved in the womb of the future. It was quite manifest that here only a beginning had been made, and that much still remained to be done. We were, however, confronted with a fine building before us, terminating with a graceful cupola on the top and supported by an ample Grecian portico in front, with large pillars in the Ionic style of architecture. On either side stood the houses of the professors, whose style was in keeping with the main building. It afforded ample room for both college and theological students, libraries, recitation rooms and other

purposes. Our first impressions, on trying to get out of the clay soil, were favorable. There was here, at least, a commencement, and it could not be said that it was being made in the back-woods.

*At College.*—Mr. Theodore C. W. Hoffeditz from Eastern Pennsylvania, one of the first that had as yet gone to college with a German name from that section of the State, looked after us at once and provided for us. We found our quarters in the fourth story of the building in a snug harbor of a room, already furnished for our use by the ladies of the Easton congregation, where we could look out over the burg, and “hold communion with the loveliness and freedom of nature in her brightest forms,” as well as draw water from the fountains of learning and science.—The students’ rooms, differing from those that we have seen in some other college buildings—intended, apparently, to crowd together as many students as possible without regard for their health—were well constructed for the purpose intended, large, airy, with high ceilings and transom windows. There was little sickness in that building, and no deaths at all, as long as the College remained at Mercersburg, until 1853. There was one case of sickness that was very serious, which would have probably resulted in death, if the patient had been confined to a small room down in the town. But supplied with pure air all around, in the room and wide corridors, he rallied, and is still living, a learned Doctor of Divinity.

*How it Began.*—Mercersburg, like most places of the same kind in this country, became the seat of a town, not so much on account of its picturesque scenery, as for reasons of a more utilitarian character. The early settlers around the place belonged to that tide of Scotch emigration, which first poured into the Cumberland Valley, and regardless of danger did not stop until it was arrested for a time by the barriers of the mountains. They were a courageous class of people, who were not afraid of the Indians, although they suffered untold cruelties at their hands, whilst forming their acquaintance.

A mill was needed in this part of the county, and as a mountain stream, a confluent of the Conococheague, supplied the necessary water-power, a mill was erected on it as far back as the year 1729 by Mr. William Black, on the north side of what became afterwards the village of Mercersburg. It was the first advance of civilization in this direction and the nucleus of a settlement. The mountain stream has been running ever since, and the mill also, with improved machinery, supplying the people with the staff of life. For many miles around settlers, and frontiersmen from the mountains and coves, brought their grist to the miller to be ground as soon as possible, so that they might return home the same day. But some had to wait half of a day or more until their turn came, and thus the mill became a gathering place where common interests were

considered, stories of wild animals narrated, and the best means of getting along with the Indians discussed.

Houses gradually sprung up around the mill, and before very long a frontier settlement, and then a store, where the people obtained articles of use, as well as their daily bread. In the year 1786, one of the Smiths, of whom there have been a great many in this section of the county, the owner of the mill, laid out a town, which was at first called after his name, but subsequently Mercersburg after General Hugh Mercer, who fell at the battle of Trenton. It is said that this hero once remained over night in the village. In the course of time it became a thriving and enterprising place: the centre of traffic for the Indians and frontiersmen from the region round about and over the mountains. A large amount of trade passed through the town on pack-horses on the way to the new settlements west of the mountains, all of which gave animation and profit to the place.—The natural goes before the spiritual, and so Mercersburg, first having supplied the people with natural food, afterwards furnished them with that which was mental and spiritual.

*The Germans.*—The upper branches of the Conococheague—in the Indian language Gu-ne-uk-is-schick, meaning “Indeed a long way”—was at first settled exclusively by the Scotch, or Scotch Irish, as they were commonly called; the Germans had not yet made their ap-

pearance in this region, and not for many years afterwards, although they were on the way; but they were already settling in the lower Conococheague country, along the Potomac, at a very early day. Michael Schlatter in 1748 came into Maryland from his trip in Virginia to the neighborhood of Clearspring, Md., where he preached to a congregation of Germans, at the "house of an honest Swiss," where he found a grateful resting place after his long journey. His Journal furnishes some interesting hints of the state of the country during the times of which we are here writing. He found many Indians still in the country, who were "well disposed and very obliging, and not disinclined towards Christians, unless they were made drunk by strong drink." The fields were fruitful, producing Turkish corn (maize), some of its "stalks being more than ten feet long." On this trip he saw deer in droves, and met a fearful rattlesnake, "seven or eight feet long and five inches thick across the back." It seems now a pity that he did not go higher up the Indian stream; and with his own feet consecrate the soil on which the fruits of his labors long afterwards appeared; but if he should have gone there, he would not have found any of his fellow countrymen anywhere for many miles around.

*Scotch Irish.*—The Scotch Irish along the west branch of the Conococheague were a courageous, intelligent class of people, well educated, and anxious to

educate themselves still further, in the way of self-improvement. They were skillful in expressing themselves in public, an art which, born with them, they improved by their debating schools, kept up during the long winter evenings. They were accordingly always felt at the political meetings of the county or at court in the jury box. When they were called on, accordingly, they could present some one of their number to represent their district in positions of trust and responsibility. Judge Smith sat on the bench at Chambersburg as Associate Judge; Mr. William McKinstry was an able member of the House of Representatives, and Mr. Thomas Carson of the Senate; Mr. William Finlay, born in 1768 at Mercersburg, filled the gubernatorial chair from 1817 to 1820; and James Buchanan, a native of the same neighborhood, became the fifteenth President of the United States.

*A Note.*—Mr. McKinstry, the Squire, as he was called, went with the dominant party in opposition to most of his neighbors, who were Whigs; but he became disgusted with politics, when his party suffered one of its first defeats. He built for himself a fine house a short distance out of the village along the pike, calling it *Lastly Hall*, and put up in front of it a high brick wall, which had somewhat the appearance of a barricade. When asked by an officious neighbor why he erected such a high wall, he curtly replied: "To keep the Anti-

Masons out.” This, however, was not the last house which he built. Subsequently becoming more social, he erected a much larger structure in the centre of the town, which added much to its appearance. He was a useful and enterprising citizen, and did much for its prosperity.

*Their Gayety.*—The Scotch were a serious, thoughtful people ; but with all their gravity, there was a considerable degree of gayety and fashion among them in early times, often running into extravagance and a waste of time. An old physician, residing on the other side of the Valley, once told us that he commenced his medical studies at Mercersburg, but there were so many parties and entertainments in the place that he felt compelled to retreat and pursue his studies elsewhere, so as to be able to husband his time as well as his resources. The passion for dancing among the young was so strong that it taxed the pastors not a little to correct it. It is said that one of them made it the subject of a special prayer or collect in the Sunday services, and that this had a better effect than all their preaching on the subject.

*Their Seriousness.*—But from the beginning this people were decidedly religious, according to the strict Presbyterian order. They had suffered on account of their faith in Ireland, and they had carried it with them in their hearts when they crossed the ocean. Their first meeting-house was erected along the banks of the Conococheague, a few miles from town, where the fathers



worshipped, when the country was still a wilderness. The men carried their rifles with them and stacked them around the church for use, in case they were attacked by the Indians, whilst they worshipped God in the inside. There was no doubt much true devotion here in what was at first a howling wilderness, among these Scotch pilgrims.

“They shook the depth of the desert gloom  
With their hymns of lofty cheer.”

“And the sounding isles of the dim woods rang  
To the anthems of the free.”

After the first generation had passed away the country around smiled under the hand of industry, and on Sundays the ground all around the Old White Church was covered with vehicles, whilst the church was crowded with worshippers. The fathers and mothers were resting in their graves, and their descendants now worshiped under their own vine and fig-tree, none daring to molest them or make them afraid.

“Ay, call it holy ground,  
The soil where first they trod.”

Two sermons were delivered each Lord's day, separated by an intermission, which were very long and full of doctrine as well as comfort. The pastors were learned divines, among the most able in the denomination, and faithful in their pastoral work. They were accustomed to look well after their flocks. According to an admirable custom, which they brought with them from the father-

land, but now unfortunately fallen into disuse, at stated times they catechized the old as well as the young in companies, or from house to house. It was a salutary custom. The people were well indoctrinated and all of one faith.

*Changes.*—Changes, however, in the course of time took place, some for the better and some for the worse, but there was progress in the community. The old version of the Psalms was no longer sung in the church, and Watts' version "with Suitable Hymns" took their place. The sermons were reduced to half of their former length; the old church in the country was less frequented,—for the most part out of respect for the past,—and the church in the town became the principal place of worship. Dr. Thomas Creigh, the pastor, advanced with the times, led his people into green pastures, and lived long among them, honored, respected and revered. His congregation was united, and was one of the strongest and most intelligent in the Valley, in which Barnes' Notes met with little favor and did little to assist the Sunday-school teachers in their preparations for their classes.

*Progress.*—But the church building looked old on the outside and in the inside dark and dingy, in unfavorable contrast with the houses of many of its members. It had the appearance more of a meeting-house than of a church, being still without steeple or bell. But

progress in such things was to be the work of the future. In the course of time old Squire McKinstry purchased a bell for the church on his own responsibility and made the congregation a present of it. For some time it was ignored, but at length it was accepted, a steeple erected in which it now hangs, and the former house repaired and transformed into a modern church building. In the interior everything now is in good taste, and a fine organ leads and enlivens the devotions on the Lord's day. Similar progress in church art, we are happy to learn, has shown itself at last among the Seceders. In the place of the old house of worship, which appeared harsh, and uninviting in its day, there is now an entirely new building in the best style of church architecture, one of the finest in the county. It was to a large extent, we are told, the gift of some of the younger Carsons, who had wandered off to the larger cities and made money, but without losing their affections for their mountain home, or their old form of worship.

*Other Churches.*—The Methodists, in this orderly and somewhat undemonstrative religious community, were somewhat noisy during our college days ; but they had an idea to uphold, and they also upheld it, with their wonted tenacity. They insisted in their own way that something more is needed in religion than orthodoxy, that religion is an affair of the heart as well as of the head, and that Christians ought to take up the cross and let

their light shine. As a denomination they have been an unspeakable blessing to this county, to other denominations as well as themselves, however much we may differ from them as it regards their methods and style. The Reformed and Lutheran churches, made up largely of members from the country, were still in the rear of their English brethren; but they had an idea of Christianity also, which they could not yet exactly express, and which, moreover, required time and much hard struggle to bring to its proper expression. From this it will appear that Mercersburg was not an unsuitable place for the location of a literary community in its midst. All things considered and fairly weighed, it was one of the best.

*Mr. Buchanan's Birth-Place.*—The birth-place of Mr. Buchanan, it is well known, is not far from the village of Mercersburg, about an hour's walk. It has become justly celebrated. The students and others often made pilgrimages to it as a sacred shrine.

Entering a ravine and following for some distance a small brook of sparkling water, overhung with trees and vines, the visitor at length reaches a small clearing, called "Stony Batter" by the traders of the olden times, where he has no outlook except towards the blue heavens above. It is forests and hills all around, relieved only by a glimpse of the pike running near by, in its winding course of six miles across the Cove Mountain. Here

are still to be seen the remains of an old orchard and the ruins of two log-cabins. In this secluded glen, encircled by high and rugged mountains, outside of civilization, Mr. James Buchanan was born in the year 1791. His father, a Scotch trader, lived in one of these cabins, and had a store in the other, where he carried on a small but profitable traffic with the Indians and the frontiersmen. At that time Stony Batter presented much more lively scenes than it does now, or has ever since. A considerable portion of the trade with Pittsburgh and the western counties passed along the neighboring pike on horseback, and crowds of carriers assembled, often daily, around the little store previous to their ascent of the mountain, to purchase such articles as they supposed they would stand in need of on their journey. Little "Jamie," with his bright blue eyes and his fair white skin, was as happy as the little brook that flowed smiling along below the house. His mother, engaged in household duties, or assisting the father in attending to the customers in the store, according to tradition, was accustomed to put a cow-bell around his neck in the morning, so that she could always hear where he was during the day, or find him if he wandered too far away and lose himself among the thickets. This was a wise precaution, because the mountains were still infested with bears, wild-cats and panthers, and it was dangerous for grown persons to venture out too far without a gun.

*His Youth.*—In a few years the Scotch trader accumulated considerable means at his mountain home, moved to Mercersburg, commenced business there and became a prominent citizen of a place where rank was difficult to reach. The son took no airs upon himself, was amiable, good natured, and for the sake of peace endured many indignities, until they became intolerable, when he turned upon his tormentors and flogged them. So we were told by elderly people at Mercersburg who knew him in his youth. His father prospering in trade, concluded to send him to Dickinson College at Carlisle, which was then in high repute, and took him there himself, riding with him on the same horse. As he rode out of town an old woman ran out into the street and told him that he should do no such a thing, that it would ruin his son if he should take him to college; and if he did go there, he would never come to anything.

*His Mother.*—Mrs. Buchanan was a high-minded, but pious, Christian woman. She imbued her distinguished son with deep religious sentiments in his youth, which he never for a moment lost amidst the storms and struggles of political life. He was always a religious man, observed the Sabbath, and was a praying man long before he connected himself with the Church. He was kind to the poor, benevolent in his feelings, free from vice, moral in his conduct, a model of a cultured gentleman, and always spoke reverently of his mother.

In his later days he reviewed the whole subject of Christianity, carefully and critically, and with the full vigor of his intellect made a profession of his faith in Christ, which he regretted that he had not done long before.—He was always fond of visiting Mercersburg, which he regarded as his native place. Whilst United States Senator he frequently attended the Commencements, where he was at all times a welcome guest. These annual gatherings fell in fully with his refined tastes, and he enjoyed them as if he were once more a student himself. He there seemed to be more fond of having students around him than politicians. He gave of his means to assist the college in its infancy at Mercersburg, and then afterwards at Lancaster, where he was the first president of its Board of Trustees.

*Harriet Lane.*—Whilst Mr. Buchanan was at this time a United States Senator of high rank, representing his own great State with honor and ability, his niece, Miss Harriet Lane, was still in her teens, a school girl at Mercersburg. She might be seen daily on the street on her way to school, or of a summer's evening promenading with her companions under the elms in front of her father's store. As we still see her in the dim past, we are reminded of Mr. Burke's description of a young lady, subsequently distinguished in history, as she appeared when he first saw her in Paris—"a morning star, just above the horizon."

*Mrs. Young's School.*—Mrs. Young was the widow of the Rev. Daniel Young, who had been professor in the Theological Seminary at York. After his early death in 1831, she established a High School at York for young ladies, and when the High School for young men was removed to Mercersburg, she removed her school to the same place.

It was a prosperous and useful institution, and no one was better calculated to take charge of it than Mrs. Young. She possessed many rare gifts, was well educated herself, cultivated and refined in her manners, and by her motherly character well adapted to direct in the formation of true female character in those placed under her charge. Her school always stood in close connection with the college at Mercersburg. She was accustomed to bring her flock of boarders with her to attend divine services in the college chapel on Sunday morning, where their presence was always felt, and seen in the better decorum and self-respect of the students. Their absence on a stormy day was also seen in the dress and every-day appearance of the collegians.—Mrs. Young, with her sister, Mrs. Dr. Rauch, by their dignity, their superior intelligence, and Christian spirit, entered as valuable factors in the development of the life and character of the literary and theological community at Mercersburg.

*The Colored People.* — One of the most prominent objects that arrested the attention of a new-comer at



Mercersburg in 1839, was the large colored population. They crowded the back streets, and when there was no longer any room for them there, in their crowded tenements, they emigrated to the foot of the mountain, where they started a village of their own and called it Africa. These Africans, however, spent most of their time during the day in the town. Most of them were runaways, or their offspring, from the South. Knowing very little of geography or the points of the compass, the Virginia slaves all knew that the North and South Mountains ran into Pennsylvania, and that if they would follow them for a few days or nights, they would reach the land of freedom. Avoiding German settlements on account of language, they came from the mountains to Mercersburg, where, finding that the people spoke English, which they could understand, they settled down and opened their homes to as many refugees as knocked at their doors or windows in the still hours of the night.

These people worked among the farmers during the summer, and earned money, but spent it all in the early fall before the winter set in. They then stood on the corners of the streets shivering with cold, waiting to do some small chores, so as to earn a few pennies.

*Their Religious Instincts.*—There were good and bad among them, but all seemed to have strong religious instincts, and were much inclined to attend religious worship. As they had no church of their own, the Pres-

byterian congregation provided for their religious wants as far as it could, and allowed them to occupy the galleries of their old church. They were orderly, and the solemn style of the worship exerted a humanizing and christianizing effect upon their minds. One of the Presbyterian ladies, Miss Margaret Brownson, established a Sunday-school for them, in the old stone school house back of the church, where Dr. Rauch and Prof. Budd first heard their classes recite. She called into requisition the services of the students, and gave them an opportunity to engage in missionary work. The colored people, who looked upon the students as a wonderful class of persons, duly appreciated their well meant efforts to do them good.

But negroes are strongly emotional and delight in prayer meetings, where they have more freedom to express their feelings. Naturally they admire bravery on the one hand and piety on the other, and so they formed a collect or prayer of their own which embodied their view of the Christian life. It was to the effect that they might all be as brave as a Presbyterian captain (in the Late War) and as pious as a Methodist class-leader.

*Slave-Catchers.*—In a place like Mercersburg, where there were so many runaways—most of them en route for Canada or the North Star—the business of slave-catching naturally sprung up. It was looked upon with horror by most persons, and to the colored people the

boss in the firm appeared as the personification of all wickedness. It was attended with considerable danger, and it is strange that he was never punished. He kept out of danger himself; but a young man in his employ was cut through with a scythe on a hay-loft, out at the mountain, where he attempted to capture an infuriated negro. It awakened in those not familiar with such scenes strange, weird feelings. They had heard of kidnappers whilst they were still children as a check to roving too far from home, or read them only in story books. Here they were a reality. It was a blot on the town.—

Two negroes rose to distinction, according to their own cherished ideas of greatness. Arnold Brooks, a tall muscular mulatto, full of talk, afraid of nothing by day or night, was the chief coachman, who could drive his coach full of students into or out of town according to the most improved rules. He was a hero, much admired by the students as well as his brethren. He always espoused the side of the former, and looked upon Dr. Nevin with great reverence as the head man of the town. David Johnson, as black as if he had just come from Guinea, on the other hand, was the personification of meekness, honesty and piety. He made the beds of the students, carried up their wood in a rack, and occasionally submitted to a practical joke, in a way that was a rebuke to its author. He was horrified at profane lan-

guage or wicked conduct of any kind, and did his best to bring up his children in the fear of the Lord.

*The Germans.*—The Germans, following closely in the footsteps of the Scotch Irish, in the course of time appeared in Franklin county, and by the year 1839 had become pretty numerous around Mercersburg itself, and owned their full share of the land. Many of the descendants of the original settlers emigrated to the West or the South, or moved away into the towns and cities. When a good farm was advertised for sale, it was not long before a German farmer from some eastern county came along, and as he had the money in hand, he purchased the land and settled down in his new home. Thus entered a new element into the community, apparently a new race, with new blood. At first, before the two classes could fairly understand each other on account of language, they stood pretty far apart, and occasionally, at elections or public gatherings, there were altercations and some difference of opinion as to which was the best man, the Dutchman or the Irishman, which in some cases unfortunately led to bloodshedding, although never on a large scale. The Scotchman from the Lowlands of Scotland and the German belong to the same great Germanic race; and it was not long before they found it out here in Pennsylvania, or at least felt it, if they did not know it. The one by his superior intelligence sharpened the wit of the other, whilst the latter by his in-

dustry and natural sagacity taught the former lessons of industry and frugality, and how to farm his land to the best advantage. They were thus a mutual benefit to each other. In religion they also learned that they were not so far apart as they had at first supposed ; not so far off certainly, as some supposed who seemed to imagine that the German had no religion at all, probably because he did not speak much about it or show so much of it in his face. The Presbyterian learned that the Reformed was a Presbyterian, and the Reformed that the Presbyterian was Reformed. Intermarriages between the two classes were not very frequent ; but when they did take place, the offspring certainly did not deteriorate, if we may take Gen. Grant as a sample, who sprang from Scotch and German ancestry in Pennsylvania. No one acquainted with the history of this State or the progress of its religious life, will deny that the influence of the Scotch Irish upon the Germans where they came together, was highly beneficial, and *vice-versa*. At Mercersburg in 1835, when our institutions were brought to that place, the community had in a measure become Anglo-German, sufficiently united to give Anglo-German institutions a warm welcome and a generous support. Still the question has been frequently asked how a German institution came to be established in such an English community. How that was brought to pass, we will explain in another place. It was something providential, no doubt.

## CHAPTER IV

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### The Theological Seminary

*Its Antecedents.*—As every point in time is the centre of a boundless past, as well as the centre of a boundless future, so it was with that period of College history of which we are here speaking. It was the result of a series of efforts to establish Theological and Literary Institutions, more particularly for German people of the Reformed faith. It will be necessary for us, therefore, to go back somewhat and review these efforts, so that we may the better orient ourselves on the plateau of College life, which we are at length reaching.

In most cases in this country Colleges preceded Theological Seminaries. In fact the Colleges were at first all more or less theological, and young men preparing for the ministry had to depend mainly on their college training. This was the primary thought of those who founded Harvard, Yale and Princeton Colleges; and once built on this idea as a foundation, these institutions became great, wealthy and prosperous. But in the course of time, as the studies in the Colleges increased, and better and more specific qualifications in the ministry were called for, Theological Seminaries became a necessity, and they were soon established as independent schools of learning in all religious denominations.

In the Reformed Church, however, the historical order was just the reverse : first the Seminary, and then the College, which grew out of the former and was involved in it as a germ from the first.

*The Synod of Bedford.*—The necessity of a Theological School among American Germans grew to be more and more urgent, and accordingly it was the first to be felt. The need of ministers, who could preach in both languages, became more apparent every day ; and the desire for such an institution came to be deeply cherished by those who mourned over the desolations of Zion. At length, after many difficulties had been surmounted, the way was opened for its realization by the Synod of Bedford in 1824. The reverend fathers assembled there from all parts of the State : it was a general convention ; it was understood that important business should claim its attention. The Rev. Dr. William Hendel, of Womelsdorf, Berks Co., Pa., was in the chair. According to an old custom, the ministers all sat in a row on the front seats around the chancel, arranged according to age, from the oldest down to the youngest, and the elders sat behind in like regular order. The former did all the speaking, according to seniority of age, whilst the elders listened, but seldom, if ever, said anything. At one of these meetings, a young elder from Virginia, perhaps not understanding the rules, once made a speech ; but it was not well received, especially

so, because, not being able to speak in German, he had made use of the English language. Such was the appearance of the Synod of Bedford. After the question whether the Synod should proceed to establish a Seminary had been fully discussed, the vote was taken and resulted in a tie. The venerable President then arose, and under a deep sense of his responsibility, gave the casting vote for the Seminary. His language was:—*Ich stimme fuer das Seminarium.* This strong voice from the most German part of the State once and for all time answered the much vexed question of the day.

*A Note.* — Dr. Hendel was a well educated man, a graduate of Columbia College, New York, and had studied theology at New Brunswick, New Jersey, under Dr. Livingstone. He was the warm friend of missions and the cause of the Seminary, which excited the opposition of worldly people in his own neighborhood, and in the end amounted to persecution. He gave liberally of his means to support the institutions of the Church, and on one occasion, when he had no money, he burned lime—in Tulpehocken—and gave the proceeds of one whole kiln to assist in keeping up the Seminary in its struggles. He was a tender-hearted, pious, very conscientious and upright man.

*A Proposition from Carlisle.*—The Synod was no doubt brought to this conclusion, in some degree at least, by certain liberal offers, which it received at this



meeting from the Trustees of Dickinson College in regard to the location of the Seminary at Carlisle. They proposed to convey to the Seminary a lot of ground, one hundred feet square, for the erection of suitable buildings on the college campus. The theological students were to have free access to the college libraries as well as to the recitations and lectures of the professors, whilst the Professor of Theology was to serve as Professor of History and the German Language. The Synod accepted of this proposition, and then proceeded with the selection of a professor. On motion of the Rev. Jacob Geiger, seconded by the Rev. Isaac G rhart, a committee, consisting of the officers of the Synod, was authorized to send a call to the Rev. Samuel Helfenstein, to accept of the office of Professor; and in case he should decline, to place the call into the hands of the Rev. Lewis Mayer. Dr. Helfenstein did not see his way clear to accept of the appointment, and Dr. Mayer, the younger of the two, in view of all the circumstances of the case, felt it to be his duty to obey the voice of the Synod.

*At Carlisle.*—In the following spring Dr. Mayer opened the Seminary at Carlisle with five students, but with much zeal and his heart fully in the work. Thus an auspicious beginning of a great and good work was made, which, however, from the beginning was encompassed with almost insuperable difficulties.

The doors of the new School of the Prophets was

opened, but the young prophets were few. There were doubtless worthy young men in the Church, who possessed talents and were willing to devote themselves to the ministry, but were without the means necessary to enable them to pursue their studies. The means, therefore, had to be provided for in such cases. Appeals went forth to assist such persons, which although often unheeded, were not altogether in vain. Generally about half of the students had to be sustained in this way: if it had not been for these beneficiaries, both College and Seminary would have made a very poor show in the beginning.

*The Rev. James R. Reily.*—In the next place there was no endowment and no library, and the professor had to do the best that he could for his mental and physical food. But the Synod was not insensible to these reasonable wants of its servant, and had instructed its College of Directors to provide for them according to the best of their ability and judgement. Without much delay they commissioned the Rev. James R. Reily—no doubt at his own suggestion—to go to Europe and solicit gifts of books and money for the institution, in the Reformed Churches of Germany, Holland and Switzerland. He left Philadelphia in May, 1825, and prosecuted the objects of his agency with great success, interrupted sometimes by the state of his health, until the following October, when he returned to Philadelphia.

Mr. Reily was well adapted for a work of this kind; he was enthusiastic, a fluent orator in both languages, understood the German character, and possessed all the patience and perseverance of the German, with all the fire and practical character of the Scotchman, from both of whom he was a descendant.

*In Holland.*—In Holland he was received with open arms as soon as the character of his mission came to be understood. Soon after his arrival in the Lowlands, the Reformed Synod of Holland was to hold its sessions at the Hague, which he attended. A committee was appointed to receive a statement of his mission, which subsequently reported in its favor and recommended that 1000 guildens (\$400) should be presented as a gift of love to the young institution in North America, which was done. Similar favor and assistance were extended to him in Amsterdam, Rotterdam, Leyden, Utrecht, Haarlem, Scheidam, Bremen, Hamburg, and other cities. In many places he preached to large audiences and was listened to with the greatest interest. His Majesty, the King of Holland, remitted the duties on the books he might receive, which amounted to several hundred dollars.

*In Germany.*—A like warm reception awaited him in Germany: in Berlin, Elberfeld, Cologne, Frankfort, Heidelberg, Leipsic, Stuttgardt, Tuebingen, and other centres of learning. The poor as well as the rich offered

their gifts of money ; professors and booksellers presented their books freely. It is interesting to us now to read the names of distinguished scholars who made contributions, such as Nitzsch, Luecke, Gesenius, Daub, Flatt, Creutzer, Leander Van Ess, and others. His Majesty, the King of Prussia, contributed 200 rix-dollars himself and issued an order encouraging the people throughout his realms to give of their means to this call made upon them from America.

*In Switzerland.*—Throughout Switzerland Mr. Reily was everywhere welcome. In Basel his visit excited the deepest interest, and resulted in the most generous contributions. Herr Dr. DeWette, the distinguished theologian, professor in the University, took the matter in hand, wrote an account of the Seminary, which was printed by Herr Spittler—a Reformed elder, well known for his missionary zeal—and widely circulated at his own expense. The result was that the contributions in this city exceeded those made in any other place, the next being in Amsterdam, Rotterdam, Zurich, Bern, Berlin and Elberfeld. The first gift reported came from a child, which amounted to just forty-eight kreutzers, or about twenty cents, followed by a long list of names, on record in the minutes of Synod of 1826, including citizens, professors, ministers, widows and servant girls. The students of the University contributed \$44 as their share. The whole amount credited to the city of Basel was \$1392.

*The Results.*—The sum total received during Mr. Reily's trip was \$6,669. The expenditures for books, freight and incidentals, not including the traveling expenses of the agent, were \$1241, leaving \$5,428 for the use of the Seminary. This with about 5,000 volumes, mostly old, but many of them valuable, was the result of Mr. Reily's agency. A considerable amount of the contributions was in jewelry—the gifts of Christian women, which could be easily reduced to currency. Had his labors not been interrupted by ill health at times, or had he remained longer in the field, the results would have been, most probably, more than doubled. As it was, they were very flattering. Probably never before, or since, did the Fatherland show a more lively interest in the spiritual welfare of her diaspora in this western world. It is one of the brightest pages in her history, and an honor to her name. The moral effect of such an outpouring of Christian affection and love from all classes for those beyond the seas was far greater than any material aid or comfort that could be rendered. The result on the brethren here in America, who were toiling and rowing, often in the dark night, was to induce them to take new courage and press forward. The positive fruit—such an enthusiastic response from all quarters as might have been expected—did not appear at once, but it did appear, in some degree at least, after many days.

*A Note.*—The Rev. Benj. Kurtz was in Europe at the

same time with Mr. Reily, engaged in a similar agency for the institutions at Gettysburg, and was also very successful in his work. They met in Germany. They had been pastors together at Hagerstown, Md. In after years Dr. Kurtz once said that no person had done more for him, in stimulating him in his pastoral activity, than his old colleague, Mr. Reily,—that he actually used to put pins in his chair at night to prevent himself from falling asleep while he pursued his studies, in order to keep up with him. He was the younger of the two. They had had their differences, but they were always good friends.

*A New Scheme.*—The assistance thus providentially rendered did not of course free the Seminary from all of its cares and embarrassments. It would not have been for its true interests, probably, if it had. One hill, or rather mountain, had been scaled, but many others, one above the other, arose in the distance. So it is generally in this human life of ours. The funds on hand were not sufficient to meet the current expenses of the institution; the professor was gloomy, and so were the friends of the Seminary.

In the January number of the Magazine for 1828 a long article appears from his pen, in which a sad state of things is described. The permanent endowment was only \$8,000, all told, and it was growing less from year to year by the demands on it to keep the institution afloat. Thirteen students were receiving instruction,

of whom six were beneficiaries, and these latter did not receive the appropriations promised them. The Synod was importuned to relieve the Seminary of its "distressing embarrassments."

But it was not long before daylight again began to break in upon this darkness. In a few months a practical elder from Virginia went over to Carlisle to see how matters stood, and on his return home devised a Plan or Scheme, as he called it, by which the Seminary should be relieved. He proposed to raise \$10,000 to complete the endowment, in subscriptions of \$100 each. Two elders in Virginia and two from Chambersburg headed the list, which grew from month to month, and in less than a year more than the whole amount was raised. There were 101 names of one hundred dollar subscriptions on the list, and in addition more than seven hundred dollars in smaller subscriptions and donations. The Rev. Jacob Beecher of Shepherdstown, Virginia, took the matter in hand and carried it through; his own charge, not strong numerically by any means, having contributed the one-tenth of the whole amount.

*The Rev. Jacob Beecher.*—Mr. Beecher was a man of kindred spirit with Mr. Rice of Chambersburg. His health was feeble, and his labors as agent for the Seminary, requiring him to go about during the winter of 1828–29, had probably much to do in breaking down entirely his somewhat feeble physical constitution. His

greatest regret in his early departure seemed to be that he could not live to see the Seminary more fully endowed. What he did, he did well, and in January, 1829, the Seminary was in a much more hopeful state than it was in January, 1828. Through his exertions a new era dawned on the Church. But unfortunately an evil spirit of discord broke out at this time amidst the general rejoicings; suspicions were excited in regard to the Plan which had proved to be so successful, as if some evil were lurking somewhere underneath it; it was imagined that it was a scheme to promote some ulterior object; and about only one half of the whole amount subscribed was ever realized. Still something was accomplished, and another hill of difficulty was surmounted.

*A Lost Opportunity.*—The connection of the Seminary with the College at Carlisle did not prove as successful as was at first anticipated. Only a few of the students of the former were able to derive any benefit from the recitations or lectures in the latter; and very few of the students in the College cared about German literature, or the recitations in German of the theological professor. No new building was put up by the Church on the campus, and so no consolidation took place, very much to the regret of the College faculty, which at this time embodied a brilliant display of talent, with Dr. Mason at its head. In human estimation it seems to us now very unfortunate that a more complete union between



the two institutions could not be brought about; or at least that the experiment was not allowed a longer trial. Had the latter course been pursued, then in a few years the College itself with its buildings, its campus, its library, and apparatus, would in all probability have passed over into the possession of the Reformed Church. Owing to the schism in the Presbyterian Church in 1832, its operations could no longer be carried forward with the requisite degree of unanimity, and it was thought best to hand over the entire interest to some other religious body that would sustain it as a respectable College. The Methodist Episcopal Church accepted of the gift: had the Reformed remained on the ground, they most likely would have had the first offer.

*A New Base Line at York.*—But before the crisis in the College came on, difficulties—outside of the College—sprang up in regard to the arrangements made by the Reformed congregation of the place for the accomodation of the Seminary, which became very harassing. The professor and the students were uncomfortable; and it began to be felt that the institution should be taken to another locality. This accordingly was done, and the Synod in 1829 ordered it to be removed to York, Pa. To use a military phrase, in the fall of 1829 it retreated from Carlisle to York and formed a new base line, pursued, however, all the way from Carlisle by a vexatious lawsuit, of which something will be said in another

place. Thus, when it was in a fair way of becoming the heiress of Dickinson College, and stood apparently on the borders of the promised land, by what seems to be an unaccountable fatality, it was driven back again into the wilderness, to perform many painful marches. In the circumstances of the case it was, perhaps, best that it should be thus nurtured for a while longer in poverty, and disciplined in the hard school of adversity.

Up to this time Dr. Mayer had performed all the teaching in the Seminary himself, which moreover, was not confined to the various branches of theology, but included often branches of a more elementary character. He taught everything, from Hebrew down to elementary Latin and Greek. One of his students informed us that he studied Virgil whilst pursuing his theological studies; and another told us that the professor taught a class in Geography and sought to impress upon their attention the great importance of this study, as a means of enlarging their minds.

*Professor Young.*—At the end of four years of hard work of this kind, with constant cares and perplexities, the professor complained to the Synod and asked for an assistant to relieve him of part of his burden. The request was reasonable, and the time had arrived when it could be granted. The Rev. Daniel Young was appointed by the Synod in 1829 to fill this position. He was born in the State of New York, and was

of Reformed ancestry. He grew up in the Presbyterian Church, graduated at Union College, and studied theology at Princeton. But when the way was opened by Providence, he returned to the Church of his fathers, and entered upon its service with alacrity and zeal as his proper sphere of labor. He was well versed in the Hebrew and Cognate Languages, an acceptable contributor to the *Princeton Review*, and for some time previous to his election as professor, he was editor of the *Reformed Magazine* at Carlisle. He occupied the chair of Biblical Literature first, and then of Exegesis and Church History. He also devoted part of his time to the Classical Department, which under his care as a college graduate may be said to have taken its start, to be developed afterwards into a regular college. Prof. Young was a lovely Christian, pure in his life, and his early death in 1831 was a great loss to the Church and its struggling institutions of learning.

*Progress at York.*—During this period of time there was as yet no separation between the theological and classical departments. They formed together the theological course of that day. From an examination that was held in the year 1830, it seems that the theological students, eleven in number, were divided into higher and lower classes. The latter were examined in the Greek Reader, Virgil, Moral Philosophy, Geography, &c.—The theological students accordingly did not, most

of them, it seems, get further than Virgil in Latin, the New Testament in Greek, and Geography was still a branch pursued in connection with Moral Philosophy and Theology. They never wandered over the classic pages of Plato, Sophocles or Tacitus; they were not admitted to the mysteries of Trigonometry and Calculus; and heard little or nothing of the depths of Philosophy or the heights of Astronomy, whilst the realms of Flora and Fauna were practically unknown regions. But it is simply a matter of justice to remark that the theological students of that day, notwithstanding their slender advantages, by industry and subsequent self-culture, became eminently useful in their work, and filled positions of responsibility with credit to themselves. They were among the most active and energetic in building up their Alma Mater, so that it might afford others greater advantages than they themselves had enjoyed. They had a good teacher, one who understood the nature of the sacred office, and was qualified to infuse into their minds proper conceptions of its duties and responsibilities. He was an earnest, serious man, given to reflection and concerned for the interests of the Kingdom of God as well as for those of his own Church.

*A Lull.*—After the death of Professor Young, there seemed to be a lull in the Church, springing evidently from a desire to find some one who would fill his place fully. He was no ordinary man, and no ordinary one

would be taken into consideration. Better ideas of what an educated man was had come to prevail after his loss. A year had passed around, one no doubt of earnest inquiry for a suitable successor, in looking around to find another like him. The editor of the *Messenger*, whoever he was, said "he must be well qualified for the office, and be decidedly pious. No others should apply. One who can teach the German language will be preferred."

*Dr. Rauch.*—During this period of suspense, Dr. Frederick Augustus Rauch, a recent exile from Germany, was at Easton, Pa., in 1831, studying the English language, giving instructions in Music, teaching the German language in Lafayette College, answering difficult questions proposed to him by the literati of the town, and proposing others equally as difficult that were not answered. He soon arrested the attention of our German ministers in the eastern part of the State, and it was not long before they discovered in him the requisite gifts for the position at York. They brought his name before the authorities of the Seminary, and in June, 1832, we find him already in the service of the Classical School.

*His Election.*—At the Synod of Frederick, in September following, the Rev. Thomas Pomp of Easton, Pa., with whom he had found a pleasant temporary home, by letter recommended him to the Synod as a suitable

person to fill the vacant chair in the Seminary. Similar letters from the Rev. Theodore L. Hoffeditz, the Rev. Jacob C. Becker, and the Rev. Isaac Gerhart, were forwarded to the Synod. Other recommendations of his abilities from high sources were presented at the same time; whereupon the Synod elected him to fill the chair of Biblical Literature in the Seminary and appointed him Principal of the Classical Department, which afterwards came to be known as the High School of the Reformed Church.

*His Inaugural.*—During the month following, at the opening of the Seminary year, the ceremony of his inauguration took place, conducted by the Rev. Samuel Gutelius and the Rev. Albert Helfenstein, Sr. The services were entirely in the German language. The Inaugural Address, in which the professor discussed the object of theological study, was a model of its kind and well calculated to inspire confidence in the mind of the Church. It concludes with the following address to the students, ending with a prayer :

“Grant me your confidence, and then if you will pray to God and Jesus Christ for the influence of the Holy Ghost to enlighten your minds, and with cheerfulness and self-denial devote your lives to the truth of religion, to the cause of Christ, and the salvation of your fellow-men, you will crown the labors of your teacher with success; you will become ornaments to your

country; the joy and delight of your parents; and a blessing to the people, which our great Master, before whom only we should bow in adoration, may commit to your charge."

*His Prayer.*—"May the peace of the Most High be in our midst; may the love of Christ lead us; and the Holy Spirit enlighten us. To this end, O God, grant Thy blessing: we are weak and nothing, but Thou art almighty; we do what Thou dost in us; and without Thee we can do nothing. Show Thy servants therefore the way in which they should go; and when dejection steals upon them, then fill them with courage; and when darkness surrounds them, then let Thy light shine. Bless our Institutions, and let Thy Spirit hover over them; keep all the teachers of Thy Word united, and give to Christians of every denomination a love for our work, that our strength may not stand by itself and fail, but manifest itself in true power. Awaken and preserve in us love for our brethren beyond the ocean; and when our labors are crowned with success, then in thanksgiving may we be able to say: To Christ belongs the honor, to Christ belongs the glory. Amen."

From this address, as well as from other indications, it was not difficult to see that the new professor possessed the three requisites laid down by the editor of the *Messenger* and the Board of Visitors: Superior qualifications, ability to teach the German language, and proof of "decided piety."

*Sunshine.*—The election of a second professor took place when a new interest seemed to be awakened in the Church in behalf of her theological school, and the number of students in the Seminary began to increase, in both departments. The venerable Dr. Cathcart, pastor of the Presbyterian church at York, the friend of Dr. Mayer and the Seminary, learning that there was need of funds, had some time before offered to contribute fifty dollars himself, if fifty others would contribute an equal amount; and before the end of the year fifty-two in all were reported. The Trustees had placed five agents in the field to operate in different parts of the Church. The Rev. J. R. Reily reported that he had received \$800 from five congregations in the neighborhood of Easton. Encouraging returns were also reported from the other agents: the pastors, B. S. Schneck, J. J. Ungerer, Samuel Gutelius, and the theological student, B. C. Wolff.

*A Note.*—The theological student, who was helping the good work along, was the elder from Virginia that started the \$10,000 Scheme already referred to, and made perhaps the first English speech at Synod. He walked in the footsteps of Beecher; Rice and Reily; conscious of his practical talents, he proposed to devote all his time in labor as agent to endow the institutions of the Church; but Mr. Reily thought otherwise and saw to it that he was placed in the pastoral office at



Easton. He, however, whilst pastor, acted as agent, whenever it seemed necessary, and secured many of the largest contributions ever made to the establishment of our schools of learning—mostly through his personality. Mr. Buchanan said that he was the politest agent with whom he had ever met.

*Clouds.*—Thus there was another period of sunshine—for a few years,—from which came growth and progress; but it was not long before clouds began to gather along the horizon. For what were supposed to be sufficient reasons, it was again thought that another removal of the Seminary,—or the “ark,” as the *Messenger* called it—ought to take place. What these reasons all were it is somewhat difficult for us now to comprehend, or fully to appreciate. We merely give the following account of the situation of affairs by Dr. Wolff in his *History of the Seminary*, read at the Tercentenary Celebration at Philadelphia in 1863 :

“But there were troubles ahead for the Seminary, and its course was not permitted to run smooth. The complications with the congregation at Carlisle in a lawsuit which was brought to trial before the civil court at York; and the unfavorable effect of this, in connection with other embarrassments, rendered it expedient, as some thought, to seek for it another location. The question was brought before the Synod of Pittsburg in 1834; and, after considerable discussion it was deter-

mined that a circular should be issued, inviting proposals from the citizens of such places as might be disposed to compete for the advantage of having literary and theological institutions in their midst. The circular created considerable interest throughout the Church ; and at the next meeting of the Synod in Chambersburg, propositions were submitted from the good people of that town, of Lancaster, and Mercersburg." The offer from the citizens of the latter place, pledging that they would give \$10,000 in cash contributions, involving no conditions that might lead to difficulty or misunderstanding, was regarded as the best ; and accordingly Mercersburg was fixed upon for the permanent location of the Theological and Literary Institutions of the Reformed Church.

At the time, this was quite a feat for a country village of twelve hundred inhabitants. But there was some wealth there, and intelligence also—Scotch Irish—and the citizens could see that they would derive great advantages from having these institutions in their place—that they would be more than compensated financially for what they might thus invest, as well as secure for themselves still higher benefits. Many of the larger towns of the State then could not see that far.—The Rev. Jacob Mayer, a Reformed minister, was stationed at Mercersburg ; and it is not too much to say that he had much to do in exciting this spirit of enterprise

among his enterprising fellow townsmen, just as he had much to do afterwards in crowning this movement with success.

“The Classical School,” says Dr. Wolff, “was at once removed to the place of its location. But when the Seminary was to follow, the objection of the Board of Trustees was, that, by consenting to a removal, the charter would be forfeited, the Board of Trustees dissolved, and the legal control of the funds be lost. For this reason, and because of affliction in his family, the Professor of Theology was unwilling to leave York. The Synod of Baltimore, in 1831, having obtained the opinion of the most eminent legal counsel to the effect that there was no ground for the fears expressed, it was decided that the Seminary should be taken to Mercersburg, as was at first proposed.” It remained, however, at York for another year, when Dr. Mayer resigned, and his place remained vacant until the Fall of 1838, when he was re-elected by the Synod, and affectionately urged to resume his duties. After this period of rest he removed to Mercersburg, where he remained for one year, when, on account of increasing physical disability, and doctrinal difficulties, which sprung up in the Seminary, he again resigned.

The period preceding the removal of the Seminary and its separation from the College, until 1838, was one of doubt and uncertainty, when the vessel, on which so

much that was precious and valuable, was embarked, was tempest-tost, and at times apparently submerged beneath the waves. During the year 1835, before the removal of the institution was directed by Synod, even Dr. Rauch himself had become very much discouraged. His fond hopes had not been realized, and he did not know whether the High School would ever amount to anything or not. He had received a flattering call to a professorship in a western college; but he still had some faith, and he remained true to his word that he would stand or fall with the institution with which he had become identified.

*A Note.*—At York Dr. Rauch labored under great difficulty in saying all that he wished to say in the English language. His thoughts were like so many caged birds, which he wished to let out, but the crowd was too great to get out in good order. He was conscious of this himself, and so when he came to dismiss a student to Yale College, he hesitated and was not willing to write the dismissal in English, lest he might expose himself before the learned men at New Haven; and he, therefore, wrote one in Latin, which the bearer thought helped to get him into a higher class than he expected.

During the year 1836 there were only eight students in attendance at York, no meeting of the Board of Visitors, and no examinations at the end of the year; during the year 1837, Dr. Mayer, owing to failing

health and partly, no doubt, to the unsettled state of affairs generally, handed in his resignation ; thus during the year 1838 his chair was vacant, and the students were directed to pursue their studies at Mercersburg under Dr. Rauch. Three availed themselves of this opportunity, but only one held out during the year, Mr. J. H. Augustus Bomberger, who was the first and only graduate of Marshall College, in 1837. Dr. Rauch, however, had the pleasure to inform the Synod that the prospects for the future were encouraging, and that nine students had applied for entrance at the opening of the next term, six of whom were graduates of the College.

*Dr. Mayer.*—As already said, Dr. Mayer withdrew from the service of the Church in the Fall of 1839, something which he had in contemplation as a very probable contingency, as he had accepted of this second appointment only with the hope that the Synod might at no distant future dispense with his services. His work as a faithful professor was finished, and it was his desire to retire to private life, where he might devote what strength he still retained to literary pursuits.

Dr. Mayer was no ordinary man, and his useful services to the Church it is perhaps difficult for us now fully to estimate. He was for the most part a self-made man. In his youth he had enjoyed rather limited advantages in the way of educational training from others, and never found his way to the doors of a college ; but

for this he more than made up by his energy and perseverance in educating himself. In his early manhood at Frederick, Md., he worked by day as a mechanic, and during the evenings, often till late at night, with a mere taper light, in some secluded corner or fire-place, he pored over his lessons in the classics. Here he arrested the attention of the Rev. Daniel Wagner, pastor on the Reformed side, of blessed memory, from whom he learned the higher lessons of grace, and also received guidance and direction in the prosecution of his theological studies.—He soon became an efficient pastor and at once took a deep interest in the general affairs of the Church, apparently overwhelmed with a sense of the desolations of Zion and a desire to see her keep pace with other religious bodies, by arising and letting her light shine. By diligence and a judicious improvement of his time, he mastered the learned languages, the Latin, Greek, and Hebrew, and became a proficient in the German also. By the time, consequently, when a professor was needed in the Seminary, he had become well known for his studious habits, his acquisitions, and earnest spirit; and it was quite natural that the choice fell upon him, when his senior and primarius, Dr. Helfenstein, could not respond to the voice of the Synod.

In the course of time he became a learned man, quite equal to most of the theological professors of his

day. He acquired a clear, pure English style of writing, and his contributions to the literature of the Church, as editor and author, were highly respectable. His History of the Reformed Church, never finished, comprising the history of the Reformation in Switzerland, is well executed and cannot be read without interest by scholars, as well as laymen generally. He sought to be strictly a biblical theologian, and his expositions of the Scriptures were regarded by those who heard them as thorough and edifying. Having acquired much of his learning without theological, philosophical, or classical training in schools of learning, and adhering to the results of his own patient, unwearied investigations, he varied in some respects from the orthodoxy of the day, without, however, losing his faith in Christ or His Kingdom on earth. As a guide to young men preparing for the ministry, he was well qualified by his own experience as a practical pastor himself: the sequel showed that his students copied after a good teacher, by their activity and success in the pastoral office. After toiling for years, in season and out of season, at his post, under a sense that he no longer possessed the strength to go with the children of Israel into the promised land, he handed over his office to others who possessed different gifts from his own, to go forward and possess the land.

By the withdrawal of Dr. Mayer from the Seminary during the fall and winter of 1839-40, Dr. Rauch re-

mained as sole professor, able to devote only the smaller portion of his time to its interests. This was a period, no doubt, of anxious thought to know what was the next step that was to be taken,—everywhere in the Church.

At the opening of the Seminary in the Fall of 1839, the nine students referred to by Dr. Rauch, were all in attendance. They were the following: George W. Williard, Emanuel V. Gerhart, George H. Martin, G. William Welker, Solomon S. Middlekauf, George Strickland, Jr., John R. Kooker, Jr., Charles H. Leinbach and Benjamin Leinbach. The last five have fallen asleep, and the remaining four are still with us and well known.—When we formed their acquaintance in the Autumn of 1839, they seemed to be happy and contented, earnestly engaged in their studies, pleasant to us college students, and as the older brothers in the family showing a good example to the younger portion.

*A Note.*—Dr. Theodore L. Hoffeditz and the Rev. Isaac Gerhart had studied together under Dr. S. Helfenstein and were always warm personal friends—also warm friends of Dr. Rauch and the Seminary.—At the Synod of Chambersburg, in 1835, Mr. Gerhart listened attentively to what was said about the difficulty in raising the salary for Dr. Rauch. Rising in his place, he said there ought to be no difficulty. Everybody should *do* something. He had, he said, some flour and some potatoes at home, and that he was willing to give Dr. Rauch the flour, and he would cut the potatoes.



## CHAPTER V

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### Marshall College

*The High School at Mercersburg.*—According to the action of Synod, the High School at York was removed to Mercersburg in the Fall of 1835. One of its professors went with the School, but the Seminary as a whole remained behind, as already said, because it seemed to the Trustees that there were difficulties in the way. The separation of the two, however, was an unnatural one; and so in due course of time, they came together again. It was similar to that, which, it is said, sometimes took place between Adam and Eve. According to oriental fable, the latter wandered away occasionally into distant lands and lost herself, when this world was still a Paradise; but Adam always found out where she was, and with immense strides over lands and seas reached the place of her abode. Generally he found her in the best and most pleasant part of the garden, and he was always glad to remain with her on the spot she had selected. So it seems it was with the separations that have taken place between the College and the Seminary. They have thus far been only temporary. There are certain interests in the Church as well as the world that must go together, for neither can flourish and prosper without the other.

The Rev. Dr. Amos H. Kremer, an eye-witness, has given us a graphic account of the removal of the students or personnel of the High School, which we find it difficult here to reproduce fully. He says that fourteen of them were brought into the town of Mercersburg in two stages, seven in each. Four others were stragglers, who, with the faculty consisting of two professors, reached their place of destination in some other way. Seven of them were Diabothians and eleven Goetheans. This was about all that was left of the High School to be removed. Their arrival made quite a sensation in the village; every attention was paid to the strangers, and care exercised to provide them with suitable boarding places. It was not long before they felt at home and their number began at once to increase. The two teachers that came on with the students were Dr. Rauch and his faithful Achates, Professor Budd. They were both scholarly looking men, young as yet, but with the lines of thought and study already on their faces, both looking out upon the world through gold spectacles. They no doubt made a favorable impression on the community; though only two professors all told, they were a host in themselves. They commenced holding their recitations for the time being in the old stone school-house, back of the Presbyterian Church, where Miss Brownson held her colored Sunday-school some years afterwards. The building was dilapidated in ap-

pearance, but it answered their purpose temporarily, or until better arrangements could be made for their accommodation. From the course of studies laid down at York, it appeared that the students were to be divided into four classes, and to go over all the branches of study usually pursued at that time in regular Colleges. Thus these two professors undertook the work usually performed by a complete College faculty. This was also a temporary arrangement, it being understood that other teachers were to come to their relief at no distant day.

*A Literary Contest.*—The students were all enthusiastic, not at all daunted by outward appearances. If not absorbed altogether in their studies, the Literary Societies came in to occupy the balance of their attention; and one of the first things that they did was to get up a literary contest, of which the Rev. Frederick A. Rupley gives the following interesting account:

“I may here say that these Literary Societies exerted a marked influence on the life of the students. As the first session advanced a large number of new students were admitted, and the zeal of the friends of each society, in securing recruits to their favorite organizations, became very ardent. Indeed so great was this the case at times, that personal difficulties were the result.

“Then at the end of the Winter Term, it was the order of the day for the Societies to hold a public Con-

test, in which they were to show their skill respectively in declamation, composition, original oration, and debate. For months before this literary Contest came off, it became the subject of remark. The whole community seemed to be in sympathy with one or the other of the two parties. Partisan zeal and partisan spirit, akin to that exhibited in a Presidential campaign, seized upon the people in and around Mercersburg for miles, in view of this contemplated struggle between the Societies. One of the factors in the excitement, adding largely thereto, was the secrecy maintained by the respective sides. So much so was this the case, that the names of the contestants, representing the Societies, were not fully known until a few days prior to the contest. It is true, vague surmises or guesses were made, but no certain knowledge could be obtained. Five judges were selected, two by each party and an umpire by mutual consent, who were to determine the relative merits of the performances.

“At length the evening for the long expected event came on, and the weather was favorable. The whole community seemed to be aroused to witness this exhibition of youthful gladiatorship in the literary walks of life. The old Presbyterian church was crowded to its utmost capacity by an interested and excited audience. The like had never been witnessed before in that community. The judges had a prominent place assigned

them, from which they could see and accurately observe every movement of the speakers. The whole performance lasted until after ten o'clock, and yet the attention of the audience did not weary or flag."

The interest awakened on this occasion showed that the school was located in the right sort of a community, one that was sympathetic and responsive, and one that could be interested in literary matters.—Only one contest, however, was held after this, which was during the following year. They were too much of a good thing. The faculty of the College regarded them as unessential to the prosperity of the associations, and as they seemed to excite more or less animosity among the students, thought it on the whole best to discontinue them, so that they might pursue their studies with more quiet and less distraction of mind. They acquiesced; some of them because they had enough of glory, and others, perhaps, because they had enough of defeat.

*The Corner-Stone Laying.*—The next event of interest that took place in College history at Mercersburg, was the laying of the corner-stone of the building for the use of the Seminary and the High School, usually called the Seminary building. The building committee consisted of John Smith, George Besore, Daniel Shaffer and James O. Carson—two of them Reformed Elders, the third a Lutheran and the fourth a Seceder. They were men of energy, who went to work at once, broke ground

and had made all the necessary arrangements for the laying of the corner-stone during the summer of 1836. They were regardless of the objections to the removal of the Seminary from York, and knew full well that if a permanent building were once erected, it would speak for itself, and the Seminary would soon come on and make its home within its walls. They had Church legislation on their side, and knew that the so-called "legal difficulties" would not amount to anything. The financial question did not seem to intimidate them either: they had the Rev. Jacob Mayer back of them, who was ready to collect the \$10,000 of the citizens of Mercersburg, to pay for the building, which was to cost about that much; and if this was not all paid in at once, which it was not, Mr. Mayer could collect the balance elsewhere. Accordingly the committee went to work and had made all the necessary arrangements for the laying of the corner-stone of the new edifice at the time appointed. It was an occasion of great interest—an event in the ups and downs in the history of the institutions—of which we must here give some account, taken from the papers of the day.—

An advertisement appeared in the Messenger that the ceremony was to take place on the 17th of August, at 10 o'clock, to which the editor directed attention and added the following editorial remarks: "The erection of an edifice, designed for the accommodation of our School

of the Prophets, forms an epoch in the history of our Church of no ordinary character — especially as it has been greatly needed and long looked for, and will give permanence to our '*last hope*,' and a resting place where we trust the '*ark*' may long abide, exerting an influence that shall descend to many unborn, and be a fountain from which shall issue streams that shall make glad the city of our God."

"It was an occasion long looked for," says the same editor, Rev. B. S. Schneck, with his usual feeling and sentiment, "and fondly anticipated by the members and friends of our Church generally, the approach of which created an unusual degree of lively interest among all the lovers of literature and religion, not only in the immediate vicinity, but also in the remote sections of the Church. This was partly evinced by the vast concourse in attendance on the occasion, among whom we were rejoiced to see many of the warm-hearted friends of the Church from every part of Franklin County—from Hagerstown, Middletown, Boonsborough, Frederick City and Baltimore, Md., and even from Virginia and other places. The day was delightful, and although the previous day threatened, by its dark clouds, to be succeeded by an *unfavorable* one, it turned out to be merely

"The cloudy day,

Which shades the brightness of the coming morn."

For, when we arose at the dawn of day, on the memora-

ble 17th, we beheld the sky all serene and beautiful ; and, in a short time, the orb of day arose in the blue vault of heaven, in all the majestic splendor with which he burst upon the world at the dawn of creation.

“A ride of three hours brought us to the beautiful town of Mercersburg. When within sight of the place, on the eminence from which every nook and corner is seen throughout the town, we were already apprised by a din and bustle, such as the streets of Mercersburg probably never before presented, that the number of the people was greater than ‘the town could contain.’ ”

The Committee of Arrangements consisted of the Rev. John Rebough, assisted by the following Elders : Bruner of Frederick, Rickenbaugh of Hagerstown, Cushwa of Clearspring, Kieffer of St. Thomas, Snively, Hartman and Hade of Greencastle, Wolff and Heyser of Chambersburg, Barrick of the Glade Church, and Jacob Besore of Waynesborough. The procession was formed at the Reformed Church, and proceeded under the direction of Wm. McKinstry, Esq., as Chief Marshall, who was supported by Colonels Weaver and Murphy, Captain William Smith, Dr. Scott and Mr. Henry Ruby, to Main Street, up Main to Seminary Street, and thence to the beautiful grove back of the proposed building, with which many of our readers are familiar.

The following was the order of exercises observed in the grove, at which the Rev. Dr. William Hendel presided :



1. An Introductory Anthem by the Choir.

2. An Invocation in the German language, by Rev. B. S. Schneck.

3. The 102nd Psalm, 2nd part, containing the following stanzas :

Let Zion and her sons rejoice,  
Behold the promised hour ;  
Her God hath heard her mourning voice,  
And comes to exalt his power.

This shall be known when we are dead,  
And left on long record,  
That ages yet unborn may read,  
And trust and praise the Lord.

4. Prayer in the German language, by Dr. Hendel.

5. Anthem, by the Choir.

6. Address in German, by Rev. W. A. Good.

7. Anthem, by the Choir.

8. English Prayer, by Rev. G. W. Glessner.

9. English Address, by Rev. H. L. Rice.

10. Collection, and Hymn beginning with the words :

How beauteous are their feet,  
Who stand on Zion's hill ;  
Who bring salvation on their tongues,  
And words of peace reveal !

A brief history of the origin, progress and rise of the Seminary was then read by the Rev. John Casper Bucher, whereupon the corner-stone was laid by the Rev. Dr. Rauch, assisted by the Rev. Dr. Hendel. An English prayer was offered up by the Rev. Daniel Zacharias, after which a hymn was sung, containing the following verse :

We trust Thy power and not our own,  
The superstructure here to raise ;  
May love divine, our efforts crown,  
And Thy blest name have all the praise.

“As the last strain of music passed away in the distant air,” says the editor already quoted, “a solemn and momentous pause ensued, and we felt an assurance that these supplications were wafted up to the throne of God upon the wings of faith and prayer, even as the sound was carried away by the soft breezes of heaven.”

*Dr. Rauch's Prayer.*—“Thereupon Professor Rauch addressed the throne of grace in his own native tongue. The prayer was the utterance of a heart that feels itself in the immediate presence of a holy Being, and yet feels assured of an audience with that Being, through the Redeemer's righteousness. He invoked Heaven's richest blessing on the Institution, in which the future heralds of the Cross in this branch of the Redeemer's Kingdom, were to be prepared for their work; prayed for an increase of zeal among ministers and people; for more laborers in the vineyard of the Lord; earnestly besought God to preserve forever the Institution now about to be reared from dangerous errors, by which the glory of the Redeemer would be tarnished, or but part of the honor would be rendered to Him as the most High God; and fervently supplicated a spirit of devoted, holy zeal to actuate all who might enter these walls as candidates for the ministry.—The prayer was said, and as we looked over the vast audience, we saw the pearly tear trembling in the eyes of not a few, who, with us, seemed prepared to join in a hearty *Amen*.”

*Addresses.*—The day was well spent, and no doubt exerted a salutary influence on all who were present, and on many more who were not present in body, but present in spirit.—The address of the Rev. Mr. Good was very suitable to the occasion, and listened to with much interest by those who could understand him,—as he “led the thoughts of his hearers from the laying of the foundation of the Temple of Nature to the God of Nature, the grand Architect of the mighty Universe, to the spiritual Kingdom of God, in which true Christians are said to be living temples, and of which Jesus Christ is the Head and chief Corner-Stone.”—The address of Mr. Rice was what might be expected from him, “clear, lucid, well stored with useful matter,” and to the point. With much ability and earnestness he plead for “an educated as well as a pious ministry.”—Dr. Hendel, wearied with opposition at home, was just where his heart was, in the midst of those with whom he could heartily sympathize. Speaking of the wanderings and trials of the Seminary, and of the Providence which watched over it in its past history, he remarked that it had thus far been “on wheels;” but that now he hoped that it had found a resting place. For all practical purposes his hope was realized. It is said that his prayer on this occasion was one of unusual compass and power, which impressed even those who did not understand his language.—The immense assemblage here of people

showed that the institutions located at Mercersburg were surrounded by a class of people, in Maryland and Virginia no less than in Pennsylvania, who were in full sympathy with their objects and ends.

*Townmen vs. Gownmen.*—It is quite easy to imagine that such an outpouring of interest and sympathy, as that which was witnessed at the laying of the cornerstone of the Seminary, had the effect to encourage the professors, and to fill the students with no small amount of enthusiasm for their school. Possibly some of them may have shown too much of it, and possibly not. At any rate they were not long in the place before they became involved in difficulty with a certain class of persons in the town, who could not sympathize with their enthusiasm. In other words, there was a regular fight between the townmen and gownmen, in college language. The Rev. Mr. Rupley, who has furnished us with the following vivid sketch of the rencounter, being himself a spectator, will again be our historian :

“In some way a growing coolness, ripening into a bitter antagonism, obtained among a certain portion of the young men of the village towards the College students. Doubtless some of the College boys, by their intemperate language, or unbecoming, if not insulting, behavior towards some of the town boys, gave occasion to the cultivation of this spirit. At all events, on divers occasions, collisions occurred between the scattered mem-

bers of the two factions. Sometimes the one, and then the other party would be taken at a disadvantage. The fact was, that this spirit, cherished by some representatives of the college and by some of the town, boded evil and no good. At length the feeling became bitter and intense, although it remained in some degree concealed. To a certain extent, each party felt the necessity—for the purpose of self-defence—to go forward in an organized body, or at least to be prepared to rally to each other's help, in case of an emergency. But at length the time came for a personal trial of strength between the belligerent parties. The meeting took place somewhere half-way between the Seminary and the town. It was about nine o'clock at night. Opprobrious epithets were bandied back and forward for a time by the respective parties. At length some overt act, some "casus belli," was committed. Then for a time the parties in conflict had a fearful set-to, resulting in rent garments, black eyes and bloody noses.—It is specially wonderful to relate, at this remote period, that the person who appeared in the fray as a pacificator, and in the emergency, became a leader of the college party, was General Kooken, as he was then called, who afterwards distinguished himself in the Late War for the defence of the Union."

*A Note.*—After this first attempt at coming to a mutual understanding between the town boys and the

college boys, no further difficulty of the kind occurred. A better feeling came to prevail throughout the town, and among the students also. Such fights are a relic of the barbarism of the past, and never took root nor became a tradition at Mercersburg. They always require two sides to get them up, and when one is wanting, there can be no fight.—The rowdies at Lancaster, when the College was removed to their city, expected to have a fight with the students ; and were fully organized for the coming conflict, without the knowledge of the students. In the evenings, and sometimes during the day, they stood at the corners of the streets, where the students passed by, blocking up the way. But to their surprise they discovered that they were not quick to assert their right of way ; and when they saw that they were gentlemen, they gave up their warlike preparations, and as one of them informed us afterwards, acknowledged that they were sold.

*John R. Kooker.*—Mr. Kooker, who was prominent in the affray already described, received his title at a Boarding Club in the early history of the College at Mercersburg. One member was called the Judge, another the Cardinal, and he was called the General, which suited him so well that he retained it among his friends throughout life. There was something martial in his appearance and style, as well as in his inner constitution. He was always regarded as the protector of

the students, especially of the weak against the strong, whether good or bad. On one occasion, on a dark and stormy night, some of the students became alarmed at a suspicious light in one of the recitation rooms long after midnight. It was supposed that burglars were about the building, and Mr. Kooker was aroused from his slumbers and duly informed of all the circumstances. After dressing himself, as his room-mate, now Dr. Gerhart, informs us, he seized his dirk, and proceeding to the door where the light was, he peremptorily demanded admittance. As this was refused, he broke open the door, when to his confusion he was confronted by Professor Budd, who, unable to endure the noise of the winds howling around him in the fourth story, had come down into his class-room on the first, and was poring over his mathematics, when the door was thus suddenly burst open.—His brogue had a rich flavor about it.

Mr. Kooker became a useful minister of the Gospel, was the founder of the Reformed church at Norristown, Pa., Principal of a Classical School successively at Norristown and Mercersburg, retaining all this while something of his martial air. Suffering from an affection of the throat, he decided at last that it was best for him to engage in business, and so he obtained an appointment as Consul at Trinidad, on the island of Cuba, under the administration of Mr. Buchanan. When the War for the Union broke out, he resigned his position,

came home, formed a company of volunteer soldiers, and marched with them to the front. He fell at the head of his company at the battle of Fredericksburg, pierced with a bullet in his forehead, as a brave and chivalrous soldier,—always an admirer of Bonaparte.

*An Abolition Riot.*—When we entered College in 1839 we heard, among many other incidents of the past, some account of an “Abolition Riot,” which had taken place in the town, several years previously, which was fresh in the recollection of everybody. It seemed to us at the time that it could not be possible that such things should occur in a Christian country like ours, and least of all in such a place as Merceisburg. A young clergyman of the Congregational Church, the Rev. G. Blanchard, afterwards distinguished as President of Knox College, Galesburg, Illinois, arrived in town without any previous announcement. He sought the acquaintance of the Professors and mingled freely with the students. His conduct and general demeanor were unexceptional. He seemed to be a man of earnest Christian character, and wished to secure a hall or room, in which to address an audience on the subject of Slavery. Mr. Daniel Kroh, a respected minister of the Reformed Church, now residing in Toledo, Ohio, has furnished us with the following account of the affair :

“I was busily engaged at the time in my studies, preparing myself for the ministry. My two sisters



lived with me and we boarded some of the students, so that I occupied the position of a citizen as well as of a student. On one occasion we debated the question of slavery in the Diagnothian Society, of which I was a member, when I took a stand against it and did my best to sustain my position. Hence I soon began to be dubbed "An Abolitionist." I was not by any means radical in my views at the time. I merely maintained that the subject should be freely and fairly discussed, so that the Slave States might be induced to liberate their slaves in their own way, as Pennsylvania had done years before.

When Mr. Blanchard made known his business at the hotel where he stopped, he was peremptorily ordered to leave the house, as the landlord was bitterly opposed to all discussion of the subject of slavery. He then came to my house and asked me to board him for a few days. Being unsuccessful in securing a place in which to lecture, he proposed to leave in a quiet and unostentatious way.

On the evening before he was to leave, we all went down to the Methodist Church to hear the new preacher hold forth for the first time, and Mr. Blanchard went with us. But before we entered the door, he suggested to me that I should keep away from him, assuring me that he could find his own way back to the house; but the boys had a sharp eye on him and pelted him with a

shower of eggs and stones in front of the church. He retreated to the boarding house kept by Mr. Jonathan Wolfensberger where he found protection. As the crowd were closing in upon him, Mr. Jacob Ziegler, a student boarding there, met the rioters at the door and defended the house. By this time, hearing what was going on, I came out of the church, and calling a police officer I escorted Mr. Blanchard to my house. Captain William Dick, my next-door neighbor, an officer in the war of 1812, stacked up some arms, and prepared himself to defend us in case we should be attacked ; but we passed the night without any further trouble. I attended to Mr. Blanchard's clothes in a back room, and after he was thus cleansed and made presentable, he delivered to us a family lecture on his favorite topic. Next day we sent him off to Greencastle in a private conveyance, Mr. John Hiester, one of the students, a stout young man, accompanying him. Mr. Blanchard was a Christian gentleman, of fine abilities, and a good debater. He did not encourage war against slavery ; his object was to conquer it by argument. Some years afterwards I found him at the head of a fine college, out in Illinois."

*Marshall College Begins.*—After the High School at York had retreated to Mercersburg and formed a new base-line of operations, the time had arrived when it was to become a College, in name as well as in its curriculum. Other Colleges in the State had just been

started ; Pennsylvania College at Gettysburg under the Lutherans had been in successful operation for several years, since 1832. The State had shown a disposition to cherish these young institutions by voting to them generous grants of money ; and the opportunity for the Reformed Church to get into line with other denominations had arrived. The Synod in 1835 had appointed certain persons to be Trustees of the High School, now called the Academy, and instructed them to apply to the Legislature for a charter of incorporation. Their names were : John C. Hoffman of Reading ; William McKinstry, Elliot T. Lane, William Metcalf, Daniel Schaffer, Dr. P. W. Little and William Dick of Mercersburg ; Frederick Smith, Barnard Wolff, John Smith, the Hon. George Chambers and the Hon. A. Thompson of Chambersburg ; George Besore of Waynesboro ; the Hon. Peter Schell of Bedford ; David Krause of Harrisburg ; Peter Snyder of Easton ; David Middlekauf of Adams county ; and Henry Schnebly of Greencastle. The Synod did not say anything as yet about a College ; but the appointees arrived at the conclusion that this was the meaning of their appointment, and therefore they had a charter for a new College prepared, which was approved by the Synod one year afterwards, subsequently granted by the Legislature, and approved by the Governor March 31, 1836, with authority to go into effect on the 9th of November following. The new institution re-

ceived its name from Chief Justice Marshall, which was probably suggested by some person residing in Virginia. In connection with the granting of a Freibrief or Charter, the Legislature was so enlightened and generous in those days as to make a still more substantial grant, a gift of \$12,000, for the use of the new institution, as it had already done for other Colleges in the State. It was just, right and becoming for her so to do. In what other way could she benefit the Commonwealth more than by encouraging, in this way, the higher education and culture of her people? She has done her part fully in establishing her common schools; but she has not yet done as much as some other States for her Colleges and Universities, which after all are her greatest ornaments and should be regarded as her highest honor.—Other grants were subsequently made by the Legislature to sustain the College for several years, which ceased sooner than was intended, on account of the financial embarrassments of the State.

*The Faculty.*—Dr. Rauch was chosen President, and Professor of Hebrew, Greek, German, and of the Evidences of Christianity; Mr. Samuel W. Budd, Professor of Mathematics, Natural Philosophy, Chemistry and Botany; and two other Professors were to be secured to teach the other branches of a classical course, as soon as the funds would allow. In the mean time the two teachers already on the ground did what they could to

prepare the classes for graduation. In due course of time relief came and the faculty was strengthened. In the Fall of 1836 the Rev. Joseph F. Berg took charge of the department of Languages, and when he left, his place was temporarily filled by the Rev. Edw. Browne, until the arrival of Prof. Smith in 1838. We shall speak of these professors in another place.

*The Preparatory Department.*—Additional teaching force did not come at once, but gradually. The students increased rather rapidly in numbers and it became simply impossible for two men for any length of time to teach the branches of a regular course, and at the same time to attend to as many other scholars in more elementary branches. Accordingly, when the Charter went into effect on the 9th of November, 1836, a Preparatory Department was established and placed under the charge of the Rev. W. A. Good, who had experience as an assistant in the High School at York. The school prospered, and drew students from Mercersburg, the neighborhood, and the adjacent States of Maryland and Virginia. Mr. Good's duties also increased in his hands, and it soon became necessary for him to have assistance, with which in the course of time he was supplied by recent graduates of the college. His assistants were J. H. A. Bomberger, M. Kieffer, E. V. Gerhart and G. H. Martin, who are now well known as doctors of divinity. Mr. Good was well qualified for the position he occupied, dignified, accurate

in his scholarship, and paternal in his bearings towards his students. The school flourished under his rectorship, and not only paid its own expenses, but yielded also a profit, which went to the support of the College, where it was much needed. It further helped to prepare increasing numbers of applicants for the Freshman Class from year to year. We could never understand why the first Rector did not remain more permanently at the head of the School. — Subsequently he became Principal of an Academy at Hagerstown, Md., pastor at York, Principal of the Normal School at Reading, was elected the first Superintendent of the Common Schools of Berks County, Pa., was pastor of several congregations in the country from time to time, was active in Missionary and Sunday-school work in city and county, and died a learned man, respected by all who knew him, in 1873, in the city of Reading. He was modest and unobtrusive, a disciple of Dr. Hendel, who had confirmed him, and more worthy of learned titles than many who are accustomed to receive them.

*Mr. Good's Successors.*—After Mr. Good withdrew from the Academy, it was placed first under the charge of the Rev. Gardner Jones, and afterwards under that of Mr. A. S. Young. Both served only for a brief period. In 1842 Prof. W. M. Nevin was appointed Rector, and Jeremiah H. Good, a recent graduate, was made *Sub-Rector*. — The former simply supervised, whilst the

latter was practically the Rector. The assistants from time to time were Alonzo James Madison Hudson, brother to the Shakspearian scholar, H. N. Hudson ; J. Milton Stearns, also from New England ; George Lewis Staley, Geo. W. Aughinbaugh, and for a few weeks or months, the writer of this history.

*A Note.*—In the year 1846, Mr. Good went to Ohio —“encouraged and specially urged thereto by the Rev. Dr. Schaff—mainly with the view of establishing, if possible, a College and Seminary in the West.” First he performed missionary work ; wrote extensively on the subject of missions ; started a missionary paper, *The Western Missionary*, on his own responsibility ; and subsequently, with his brother Reuben and others, became active in founding and building up the Literary and Theological Institutions, at Tiffin, Ohio. In 1850 he was elected Professor of Mathematics in Heidelberg College, and afterwards, in 1866, Professor in the Seminary, which position he still fills. His brother, the Rev. Reuben Good, became Professor of Natural Science in the College, and at the same time Rector of the Preparatory Department. These two brothers “started the infant institution at Tiffin in the same month, in 1850, with five or six scholars, but before the end of the year it became a flourishing school.”

*The First Commencement.*—The students of the High School at York had as far as possible been divided

into four classes, and were required to pursue all the studies embraced in the usual College course at Princeton. At Mercersburg the four classes were fully formed, the Senior Class consisting of one member, the most advanced, who was prepared for graduation by the Fall of 1837. The First Commencement of Marshall College was an occasion, doubtless, of great interest, and second only in interest to the laying of the corner-stone during the previous year. A large number of people had collected from the towns and surrounding country. The procession was formed at the German Reformed Church and proceeded through the Main Street of the town, down to the Presbyterian Church in the order usually pursued on such occasions: first came the Brass Band; then the Trustees; the Faculty and the Orator of the preceding day, the Hon. Benjamin Champneys, of Lancaster, Pa.; the Graduate; the Clergy; Physicians; the Borough Council; the Undergraduates; and then Citizens and Strangers.

When the procession had arrived at the Church, the Trustees and Faculty, together with those who were to participate in the exercises, took their seats on the stage surrounding the pulpit, the students and others occupying seats reserved for them immediately in front of the stage. There were already about one hundred or more of them. The usual exercises then took place, which have been taking place annually ever since. It was a happy day to all alike.



“The Oration of Mr. Bomberger (now Dr. Bomberger), was highly creditable to himself as well as the Institution. At the close he addressed a few words to his fellow students and the professors, which were quite touching by their simplicity and pathos.”—The address, published afterwards in the *Messenger*, by the request of his fellow students, evinced considerable ability, and showed that the speaker had been well drilled in Moral Science. The subject was : The Moral Liberty of Man. —The address of Judge Champneys before the Literary Societies on the day previous was an able effort, full of sound, practical advice, and suitable to young persons who were soon to assume the duties and responsibilities of citizens in the Great Republic.

*The Seminary Building.*—The new building for the use of the Seminary and Classical School was finished during the Summer of 1837 and ready for occupancy at the opening of the Fall Term in November. It was a fine edifice, spacious, and well adapted to the uses for which it was intended. The central building was 44 feet by 48 deep, and the wings 31 by 40. There was a recitation room for each professor on the second story, as the students entered the building ; a spacious prayer hall on the third story ; and above it there was a hall of the same dimensions for the Library. The students' rooms were mostly in the wings, whilst the Refectory was in the basement story, large enough for a first-class hotel, where the students boarded in common, unless

by special dispensation of the Faculty they were allowed to board and room elsewhere in the town.

As a matter of course everybody was pleased, professors no less than students. One of the latter informs us that the citizens of the place likewise partook largely in the general rejoicing. With pride they pointed out the Seminary Building to strangers, as a sentinel overlooking the town. On a dark night it was especially a beautiful sight, sending forth dazzling lights from its numerous windows out upon the surrounding darkness. It was situated on rising ground on the northern side of the village, and was the first object to arrest the attention of the belated traveler. It was a standing rebuke also to belated students, who sometimes wandered too far away from their comfortable rooms after nine o'clock, P. M., and preferred the hideousness of night to their lessons and books. Other students, in successive generations of college life, also noticed the appearance of the building, apparently all ablaze with light as they returned from their evening walks. It was indeed suggestive. The outward circumstances of the Institutions were often gloomy and discouraging. The noble vessel was launched on a dark and tempestuous sea, but it never ceased to emit light to those on board as well as to the dark world on the outside.—The students thus brought together and living as it were in one community of thought and sentiment, College Life may be said to have fairly made its beginning.

## CHAPTER VI

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### College Life

The routine at Mercersburg was about the same as in other institutions of that day. Although somewhat monotonous and sometimes a weariness to the flesh, it was nevertheless healthsome both to body and mind. By its order and regularity it left little or no room for any want of vigorous health, except in its violation. Whenever sickness or disease made its appearance, it was seldom, if ever, owing to hard study, but rather to excess of some kind, or to the want of regularity in eating, sleeping or recreation. In many cases it came with them from their homes. This was the opinion of one of the professors, who was a skillful physician and well acquainted with physiological science.

*Prayers.*—In the Winter at six and in the Summer at five o'clock in the morning, all the students were aroused from their slumbers by the noise of a Chinese gong in the hands of the tutor, which waxed louder and louder, as it went from corridor to corridor, until it passed the door of each student's room, when there was a truce to all sleep. Lamps were lighted and the building from its numerous windows was all of a sudden illuminated, presenting the same appearance in the early dawn as it did on the evening previous, visible for furlongs over the valley.

We then all of us assembled in the place of prayer. In the Winter, the hall was without any fire and as cold as a barn, around which the winds often held high carnival ; but the prayers were short, to the point and edifying ; and with such a good beginning, and glad to see each other, we dispersed to our rooms to begin the work of the day, until the same musical instrument called us to breakfast in another hall that was warm and comfortable.

But did not the cold hall lead to irreverence ? Possibly it did to some extent ; but there was less of it at these early prayers than we have sometimes witnessed at colleges where the students come together for prayers in halls that are more generously warmed, and everything is arranged for the comfort of the body. And strange to say the punctuality in attendance was not any worse.

As an intelligent physician, however, Dr. Green did not approve of early prayers in such a cold hall, for sanitary no less than devotional reasons ; and accordingly after testing the matter for a sufficient length of time, he made an inroad on the old traditional order of College devotions. He began to conduct morning prayers in the large Refectory after breakfast. The hour for breakfast was also changed to a corresponding earlier hour, so as to secure the useful feature of such a service—early rising—as well as its devotional purpose. What change from an old traditional rule of college life, introduced into this country from Europe, could have

been more proper? It worked well for a while, and always so, for good students; but strange to say, the old crookedness of poor human nature remained the same. There were still some students who did not attend morning prayers, and with them the excuse was, that they did not wish any breakfast, and so they omitted both eating and praying. After some experience of this kind, a slight change was made in the order of the day. The hour for eating remained the same, but the time for prayers was made to immediately precede the hour for the first recitation of the day, in the Prayer Hall, which was well warmed for the purpose. In this way praying and working were brought into closer union, as they everywhere should be, and this order has obtained in the College ever since. It has not, perhaps, secured entire punctuality, nor banished all frivolity or irreverence at College devotions, as these things depend more on internal causes; but the rule has on the whole been satisfactory and it still stands as the law.

*A Note.*—The gong of which we spoke did not last as long as was expected or desired. Daily there was such an expenditure of its living force, for recitations as well as for prayers, that exhaustion was the result, and it cracked. Then it was just as painful to listen to its sounds as it was pleasant before. It reminded us of the end of all things. A triangle, on the spur of the moment, made to order by the village blacksmith, took

its place for a time. We sighed for the old gong and clamored for another to take its place : but we never got it. At length, in the way of a pleasant surprise, a sweet toned bell was sent to Mercersburg as the gift of the Race Street Church in Philadelphia, of which Dr. Berg was pastor, to be, as he said, "a sounding memorial of the good will of his people for the Seminary." A short time previously he had sent to the Seminary a Roman Catholic convert, of whom we shall speak hereafter, and this seems to have awakened in his mind a new interest for the institutions at Mercersburg.—But times change, and we also change with them.

*Study Hours.*—By a wise arrangement of the faculty, certain hours of the day were to be devoted to study and recitations, and the remainder of the time to recreation or sleep. This order was enforced, not too rigidly, and was generally obeyed. It had something of military rigor about it, but that made it all so much the more salutary. It was a protection to the students themselves, and helped to give a zest to their hours of freedom. This kind of a life separated them sufficiently from external cares and supplied them with that retirement from the world, which of all things young persons most need. Nothing could be more salutary than such seclusion, for the purpose of study and preparation for the active duties of life. As we were intended for public spheres in the future, this withdrawal from the

world was first in order ; for study, thinking and preparation to appear in public when the proper time should come. In a celebrated Grecian school, that of Pythagoras, students were not allowed to speak for five years, but were required to maintain silence. But such was not our lot. Conversations and discussions were allowed at the proper time and place ; for in a country like ours, success in life depended on our being good talkers as well as good thinkers.

After our early prayers we were supposed to be engaged with our lessons until breakfast, after which we could do as we thought best, walk or talk, until nine o'clock, when our recitations began. At each succeeding hour the gong called us from one class-room to another until twelve o'clock, which was then considered the work of one-half of the day. The other half was finished between the hours of two and four or five, when we were called once more to prayer, the faculty all being in attendance. This, with some modifications that came in afterwards as improvements, was, in a few words, the order of life to which the students voluntarily subjected themselves during three, four or more years, that they might acquire a collegiate education. It was relieved of its somewhat monotonous character by anniversaries, commencements, or vacations, which in these circumstances acquired a keener flavor.

*The Nine-O'clock-Rule.*—The rule for students to be

in their rooms at 9 o'clock in the evening in Winter, and at 10 o'clock in the Summer, was on the whole well observed, as it allowed of exceptions, in all proper cases. Of course it could be evaded or violated, because it was quite easy for students to be in their rooms at 9 o'clock, apparently engaged in profound preparations for the coming day, and then afterwards, at a well-known signal, to pass out of the building in small parties to spend the night in fun and frolic. Even those of them who roomed in professors' houses could get out of their windows in the second story—when there were ropes to be had. As the police at Mercersburg were not very rigid—as at Lancaster and some other places, where noisy persons on the streets at night are usually put in the lock-up—the night ranging students at Mercersburg had the freedom of the town and country, and sometimes made their nights hideous.

All this helped to show the necessity of the Nine-O'clock-Rule. Its violation was fraught with evil to the young men, and led to most of the dissipation and vice of College life. It is so also in other circles, because sin and wickedness love the cover of darkness, and riot most after nine o'clock at night.—Students were sometimes caught keeping late hours, but their skill in getting out of their rooms served them for the most part in getting in again without being observed. They, however, betrayed themselves sooner or later in their class-rooms by



their careless recitations, or by their general appearance. Teachers in Colleges are often pained to see in the faces of some of their students the sad indications of growing vice and dissipation, without any knowledge of the facts in the case. In most cases probably the downward course, the sapping of youthful vitality, had already commenced elsewhere, and was only hastened by freedom from the restraints of home in the College circle.

*A Note.*—Dr. Rauch had a sharp eye with which to look into the moral condition of his students through the windows of the face, and seemed to know, sooner or later, the state of things on the inside. They were sometimes surprised at his personal knowledge of them, and then at once they began to wonder what officious persons had supplied him with the information. On one occasion he was deeply grieved that some of his students, to whom he was lecturing on Moral Philosophy, were in a bad way—in danger of becoming confirmed inebriates. When he came to the subject of *Temperance*, therefore, he laid down what he conceived to be the scriptural and philosophical doctrine on the subject. In his view of the case this did not *require* total abstinence by any means, which was, moreover, somewhat opposed to his German nature and sense of freedom. Full aware, however, of the gravity of the situation he turned to the class and proposed that they *all* should unite with him in signing a total abstinence pledge. The proposition

was lost by a small minority, who, it was supposed, would have been most benefited by such a pledge. At first he did not have much confidence that any good would result from the temperance movement; but he saw it afterwards, when he was enlightened on the subject by Dr. Nevin.

*A Temperance Discussion.*—Among the students of that day there was considerable diversity of sentiment in regard to the Temperance Question. Some were decidedly teetotalers; some, according to the old Temperance platform, allowed a moderate use of liquor, such as pure wine or good beer; whilst others claimed for themselves a much larger latitude, which was no temperance at all. The total abstinence men, only a few of them at first, were the aggressive party, and did not cease to hold forth their views. They were, moreover, strengthened in their cause by Tutor Stoddard and Professor Smith, who were from New England, and the result was a considerable degree of fermentation on the subject in student circles.

At length it came to a public discussion in the Presbyterian Church, which drew a very crowded audience. Mr. Stoddard, tutor in the College, did his best to support the Total Abstinence cause, and ended a vigorous speech by telling a "little story." It was the one that was frequently employed by temperance advocates forty or fifty years ago, and in the hands of such a lecturer

as the Rev. Thomas Hunt brought down the house with a thunder of applause. It was the case of the man who concluded to cut off the tail of his dog *gradually*—cutting at it little by little every day. When expostulated with by his neighbors on account of the cries of the poor animal from day to day, he defended himself by saying that it was the most rational course for him to pursue. Mr. E. V. Gerhart, tutor in the Preparatory Department, replied to him in defence of the old view of temperance, on philosophical grounds, and ended his speech with a story which he also had to tell. It was the case of a man with a dog whose tail was too long, which he sometimes switched against ladies' or gentlemen's clean clothes. The owner saw that something ought to be done, but in his haste to remove the offending member, he cut off both the rump and tail of his poor dog. This was a quick and happy retort—a *quid pro quo*—which amused the audience very much. The Total Abstinence advocates, however, in the long run gained the day, especially when Dr. Nevin appeared on the ground and aided them. The old Temperance Society went to pieces; some of its members joined the party of progress; and others appeared at least to fraternize with the "moderate drinkers," as they were then called. One of these latter was a theological student, for whom, alas, it would have been better, if with others he had signed the pledge at once.

*Plenty of Music.*—During our College life at Mercersburg the students were fond of music, and a considerable number among them were good performers on such instruments as the clarionet, the flute, the guitar, the violin and the bass viol. Dr. Rauch was himself a skillful performer on the piano, and most of us could sing, if all could not read off music, with the help of patent notes. We were, therefore, supplied with an abundance and a variety of music; and at the close of the day especially, the sweet strains of the flute or clarionet floated out on the evening air with a bewitching effect. People would stop on their way, look up at the sight before them, and listen with delight to this concourse of sweet sounds. Early in the morning and then late at night, our neighbor Ernst invariably played on his guitar, and its notes now come back in memory, after the lapse of many years, with all the vividness of their original melody. Music is everywhere refining, and nowhere more so than in college or family circles.

*Serenades.*—This skill in instrumental music often led the students to go out after nine o'clock in the evening—contrary to the rule,—to which of course no particular objection was made, for the purpose of serenading the more favored families of the town.—Once a Scotch bagpiper came to town in his provincial costume, and with the sweetness of his musical notes delighted everybody. He reminded us of Burns and Bannockburn.

Before it was generally known that he was in the village, his services were secured for the purpose of serenading the young ladies in Mrs. Young's School, when it was supposed that all were sound asleep. The mellow notes of the bagpipe, varied at times with the weird voice of the piper, floated out over the "stilly night," in wild musical strains. It was after midnight, and the night was dark. Then all of a sudden it began to thunder and lighten, and soon the rain poured down in torrents, as we say. The party sought protection beneath the porch of the house, where they had to lie huddled together for an hour or so, and listen to the discords of the elements. When the tempest was over, there was a calm, and after a few more Scottish airs, including "My Highland Mary," the party dispersed for the night and reached their rooms, without any other mishap. Mrs. Young persisted until she found out the names of all engaged in this serenade, and was rather fond of referring to it in their presence in a quizzical way.

*Arbor Day.*—In the course of time a substantial fence, with a good solid stone wall in front, was put up around the campus, which enclosed exactly four acres. This was a step in the way of progress, and as one thing suggests another, a day was set apart in the early Spring for the purpose of securing trees, each student being encouraged to plant a tree and call it after his own name. Different parties went out to the moun-

tains and brought wagon-loads of what seemed to be thriving young trees and planted them on the same day. Some of them grew and are still standing ; but some of them did not, mostly on account of the soil which was rocky in places.

*The New Walk.*—This being regarded as a successful achievement, Dr. Nevin encouraged the students to unite in making a new walk between the Seminary and the town, and for this purpose offered to give them another holiday. It was something that was much needed. But as the soil was mostly a thick clay, it was concluded that it would be best to make a pike. Accordingly, vehicles were engaged without expense, and stones and rocks were hauled on the ground from all quarters. Professor Nevin was then young, and being accustomed to dig away at the roots of words, he encouraged his party to dig up as many rocks as they could, because they would make the best foundation, showing that he was in earnest by using the crowbar himself. The landowners were much pleased with this as well as with the removal of the stones from their fields. A good foundation being thus laid, it was covered with tan, and the entire work was finished before night. Aroused by our cheers, Dr. Nevin came forth from his study to inspect the work. He did not compliment us very highly for our skill in engineering, but was pleased. We had learned some of the general principles of that science under Professor

Budd, but practice is needed as much as theory in Civil Engineering.—At Lancaster the professors and students, with some help from the outside, raised the money and engaged competent persons to make for them a good plank walk down to the town, fully one-half of a mile in length, and the work was well done. But Lancaster learned from Mercersburg.

*The Literary Societies.*—The Literary Societies of a College have much to do with the charms of College life. They occupy pleasantly and profitably the attention of the students, are a potent element in the formation of their characters, and prepare them in their own way more than anything else for the duties of practical life. They are always the first to confront the new student, and he has no rest until he has made a choice of one or the other, and is fully initiated. His introduction to them is of the most pleasant character, and the civilities extended to him, whilst he is yet a stranger, make him feel at once as if he were among friends. Nor do they cease altogether on one side, as soon as it is ascertained that he has made his choice of one of the Societies, as some cynically affirm. Consistency requires that in some degree at least they should be continued, or until there is good reason to withdraw them. So we found it to be the case.

*Their Libraries.*—Each Society, of course, must have a library, and it was not long before both of them at Mer-

cersburg, Diagnothian and Goethean, had collected respectable libraries, composed largely of the works of the best Classic writers in the English language. We were surprised at the progress which had been made in this direction in 1839. Some of the books were old, the gifts of friends, but most of them were new, purchased by the Societies themselves, or presented by honorary members and friends. Much competition and zeal were manifested not to allow one Society to get in advance of the other in this respect. In their early history they thus displayed not only energy, but much of the spirit of chivalry in maintaining their honor untarnished and their escutcheons unsullied. The increase of their libraries was a point of prime importance, as was right and proper in the circumstances, and they showed themselves equal to the emergency. It must also be admitted that, although they were in a certain sense secret societies, their libraries were not of an exclusive character, but always accessible to honorable Knights on the other side.

*Their Halls.*—Success, as Virgil says, nourishes success, and so it was with the indomitable Goetheans and the invincible Diagnothians at Mercersburg. After they had once established their libraries on what they regarded as solid foundations, they thirsted for higher achievements, to which a happy concatenation of events, or Providence itself as we might say, at length brought



them. That was the erection of halls in which to place their libraries and supply themselves with better accommodations for the transaction of business. The Prayer Hall did not suit. In the Summer time the windows had to be open, and thus the members of the other Society below could hear all that was said ; or, if matters were discussed that required the profoundest secrecy, the windows had to be closed.

Moreover, each Society was held responsible for the condition of the hall the day after it had held its weekly meeting. One morning its appearance was not at all creditable to the Society which had held its meeting in it during the previous evening. The walls back of the rostrum presented a sad appearance, covered over with hieroglyphics, which pained Dr. Nevin and tended to disturb the devotions of all alike. Of course he referred to the matter, and held the Society that had just met, responsible for this want of reverence or of aesthetic taste ; and all this the members had to bear in the presence of their rivals. It was hard to endure, and the Doctor's logic was for once disputed. The Society *as such*, according to one of his own distinctions, could not be justly held responsible for the offence, and it was not certain that any of its members were guilty, because some cranky member of the other Society might have done all the mischief at a late hour of the night, just to gain a point against a rival Society. Feeling began to

run high, and secret meetings were soon held, at which the situation was discussed, and the expediency of erecting a hall considered. In fancy it was already built.

A few days, or a week perhaps after this, Dr. Nevin from the rostrum gravely proposed to the students to undertake the work of erecting halls for their separate use. As the Societies of Princeton College had such halls the proposition was well received, and in the end actualized. The honor of this achievement was due largely to the class of 1843, although they received much of their inspiration from those that preceded them in college years.

Back of this apparently romantic undertaking, however, there was a stimulus of a special character, that entered largely into this movement and gave it much of its potency. Some time before, certain members of the Board of Trustees residing in Mercersburg had become very much interested in favor of erecting a new building for the College in the southern part of the town; and after talking over the subject with other members assumed that they had authority to go forward with such an undertaking. A contract was made and the brick were hauled on the ground in sufficient quantity for a very large building, such as was supposed to be needed for the College—but there was no money for the building. The Seminary Building had been erected for the use of both Seminary and College; and at the present day it would still meet the wants of both tolerably well. But the brick

were on the ground, and there they lay exposed to the weather, in danger of going back to their original dust. What was to be done? That was the question that worried the President of the College in 1843—often at night in his bed, whenever a vigorous rain beat upon his own castle. The brick had to be utilized or they would soon turn into a brick mound, such as are found at the present day on the banks of the Euphrates. It was a happy thought, therefore, when Dr. Nevin proposed to give a portion of them to the Literary Societies for nothing, on condition that they should be used for the erection of two new halls. They accepted of the proposition, subscribed money themselves, received liberal subscriptions from their honorary members and friends, and in about one year's time they had erected their beautiful halls over on the College grounds, which they regarded as monuments more lasting than brass.

*Difficulties.*—The period of their erection was one of life and animation, but they were not destined to assume their fair proportions without having first to pass through tribulations and trials. One of the preliminary conditions was that they should be precisely of the same size and shape, and present precisely the same appearance externally. They were to be located at a certain distance from each other, with sufficient space between them for the future College building, of which they were to be regarded as the wings; separated, it is true, to the eye,

but only to be so much the more closely connected internally to the mind. They were to be the daughters of the College, and as they were of the same age, they were to be as much alike as twins.

Whilst there was full freedom for competition in the internal arrangements of the halls, it was, however, somewhat difficult to enforce absolutely the rule of external uniformity in the two buildings. One of them, owing probably to its internal arrangements, seemed to vary slightly—in a window or a trap door—and this it was alleged would allow the other to be made a little longer. This led to serious trouble, which Dr. Nevin himself could not allay; but it was peacefully settled by the wisdom of a few Trustees, who came in and arranged matters in a satisfactory manner. The principal difference on the outside was that the one hall had stone steps in front of the portico and the other handsomer ones of wood.

*Laying of Corner-Stones.*—The ceremony of laying the corner-stone of the Goethean Hall took place on Goethe's Birth-Day, August 28, 1844, and was an occasion of great rejoicing. After the stone was laid in due form, the exercises in the grove back of the Hall were opened by a poem in the German language on the character of Goethe, which was pronounced by the Rev. Dr. Schaff, the new professor, who had been recently called from Germany to a chair in the Theological Seminary.

The poem was replete with poetic fire, appropriate to the occasion, and happily recited by the speaker, who was then in the ardor of youth and full of love for the fatherland. David Paul Brown, barrister, of Philadelphia, delivered the oration of the day in his usual style of fervid, Irish eloquence. He was well known to the people of the place for his wit and humor, and so they prevailed on him to deliver one of his humorous addresses in the evening. It was a laughable affair and amused the audience very highly. But after all it did not rise to the higher style of wit or humor, and bordered on the grotesque and ludicrous. The address of Professor Nevin, however, in the afternoon of the same day on "National Taste," delivered with a weak, feeble voice, and not very promising in the beginning, turned out to be an admirable performance, sparkling with a natural, unaffected humor, and was regarded as the best address of the day.

The Corner-Stone of the Diagnothian Hall was laid with appropriate ceremonies on the 4th of July of the year following. This was the day on which the Diagnothians were accustomed to hold their Anniversary, and they sought to make the most of it by connecting with it an interesting ceremony. It was also a happy day, for them and for all. From a platform in the grove their speakers did their best and acquitted themselves well. Dr. Lewis Green, professor in the Western Sem-

inary at Allegheny City; was the orator of the day and his subject was "The Puritan." It was a long and very able address of its kind, such as he perhaps thought was needed for the latitude of Mercersburg. It was as much intended, most probably, for Dr. Schaff as for the rest of us, as the Doctor did not then understand the strength and greatness of Puritanism as well as he does now in his riper years.

The most quiet man on occasions like this, but at the same time the most receptive to impressions of what was going on around him, was Professor Wm. M. Nevin. He was always delighted with the Halls, and became very much interested when he learned that we were writing out these Recollections. His muse once more awoke and prompted him to write the following beautiful lyric for our use, which will no doubt be read with interest in this connection :

*When These Two Halls Were New.*

I

Of my old friends, oh, are there yet  
A few remaining o'er,  
Who still look back with fond regret  
To those dear times of yore—  
To those dear times of yore, my boys,  
And bring again to view  
The gladsome sports we once enjoyed  
When these two Halls were new ;  
When these two Halls were new, my boys ;  
When these two Halls were new !

## II

They were our joy, they were our pride,  
Wrought through our helping hands;  
For we the ready had supplied,  
Acquired from many lands—  
Acquired from many lands, my boys;  
And when the work was through,  
How glorious was our triumph then,  
To see them standing new;  
To see them standing new, my boys;  
To see them standing new!

## III

Oh, don't you mind what joys we had  
Abroad and in each Hall,  
Which now it makes me rather sad  
In memory to recall—  
In memory to recall, my boys,  
When hearts were warm and true,  
And we for learning burned with zeal,  
When these two Halls were new;  
When these two Halls were new, my boys;  
When these two Halls were new!

## IV

Oh, mind ye not the vict'ries won  
In speaking and debate,  
And on the Sward the jovial fun  
Which did our hearts elate—  
Which did our hearts elate, my boys;  
Whence vigor did accrue  
To limbs alike and souls, my boys;  
When these two Halls were new,  
When these two Halls were new, my boys;  
When these two Halls were new!

## V

Then, how we traversed every glade,  
And climbed each mountain's height,  
And every wid'ning scene surveyed  
With rapturous delight—

With rapturous delight, my boys,  
And searched each cavern through,  
And then returned all knowledge earned—  
When these two Halls were new ;  
When these two Halls were new, my boys ;  
When these two Halls were new !

## VI

How proud we were to think upon  
The deeds we would achieve,  
When would our college work be done,  
And we these Halls would leave—  
And we these Halls would leave, my boys,  
Our callings to pursue ;  
But who e'er reached those hopes conceived,  
When these two Halls were new ;  
When these two Halls were new, my boys ;  
When these two Halls were new !

## VII

Ah, now they're standing all forlorn,  
Or turned to other use ;  
While we their sad condition mourn,  
Their ruinous abuse—  
Their ruinous abuse, my boys ;  
Yet still they wake to view  
The times lamented that were ours,  
When these two Halls were new ;  
When these two Halls were new, my boys ;  
When these two Halls were new !

LANCASTER, PA., 1886.

The erection of the Literary Halls at Mercersburg was a feat of which the students were proud ; and it augured well for the future. They were useful, and in the circumstances of the College a necessity. Ample provision was thus made for the libraries, which now grew more rapidly than before, whilst there was room for cabinets of natural curiosities, the beginnings of which



were soon made.—The main halls, where the Societies held their weekly meetings, resembled Senate chambers on a small scale, and could not fail to inspire self-respect as well as stimulate the students to self-improvement in oratory and graceful writing. The style of the Halls was Grecian, pure and classic, which gave them the appearance of temples devoted to the Muses. These at once arrested the attention of strangers as the chief ornaments of the town. There they stood, like two fair daughters, but the space between them was never filled out with a College building as was contemplated, and as a consequence they presented the appearance of an unfinished picture. They, however, subserved a useful purpose in their generation.—It was a sad day, indeed, when the students on the removal of the College to Lancaster had to part with them ; but they lived in their thoughts and soon suggested to them the erection of similar Halls in a new campus. The latter were the outgrowth of the former, and on a somewhat larger scale.

*Good Management.*—The immense pile of brick on the College grounds was thus utilized in the erection of the Halls ; but a large portion of it remained, and the question then was how to turn them to some useful purpose. That was also successfully accomplished not long afterwards. The old church in which the College worshiped had become dilapidated, and was not adapted for Commencements or other College purposes. The con-

gregation was growing and likewise needed a better building. Accordingly they were told that if they would go forward and erect for themselves a new church, the College would supply them with the brick needed, which it could do, as it had still a good supply on hand. The proposition was accepted, and Trinity Reformed Church was erected, in which the College was forever to have the right to hold its Commencements and other exercises. Thus all the brick were consecrated to a sacred use, Dr. Nevin's mind relieved, and much needed buildings erected that most likely would not have gone up at all, if it had not been for "Somebody's folly," at Mercersburg. Blunders, like offences, it seems must needs come, but as they will come, it is fortunate when there is some one at hand to turn them to account. That is the essence of good management.

*The Benefit of Such Societies.*—Professor Nevin, who always had his eye on the movements of the two Societies, and saw in their contests and rivalries something of the poetry of the ancient Grecian games, thus speaks of their utility in his address :

"The Literary Societies of a College, it cannot be denied, are of more account, in some respects, in preparing its students for active life, than even its laboratories and lecture rooms. Such a Society, if it offer the advantage of a good library, and in addition to this, as is the case with your own, the opportunities of a well

selected, constantly extending cabinet, cannot fail to create and cherish a taste for literature and science. By means of its weekly sittings, moreover, through the help of friendly criticism and the excitement of honest emulation, the capacities and resources of the members, as you are well aware, are elicited in the most favorable way ; while the parliamentary style in which its proceedings in debating, oratory, and composition, are conducted, forms an admirable preparation, as you will understand hereafter more fully perhaps than you do now, for the part they are to act in the end in the grand drama of life. It is not seemly that they should be sequestered in the main building of a college edifice. They deserve to appear publicly in tasteful buildings of their own, like daughters to say the least, on each side of their Alma Mater."

*The German Language.*—It is well known that the question of language had much to do at first in retarding the progress of Lutheran and Reformed schools of learning in this country. The difficulty did not lie so much in the necessity for such institutions, which everybody admitted, but in the character which they were to possess, whether they were to be German or English. This was the case at the Reformed Synod at Bedford. There the opposition was based on the fear that the proposed Seminary would not properly meet the wants of the Church, which was still prevailingly German. There was a

want of confidence in the English tendencies, which were growing stronger every year. The difficulty could not be settled by arguments or debate: it had to be solved practically by the progress of events. Confidence, it is said, is a plant of slow growth.

It was, therefore, particularly fortunate that from the beginning the College and Seminary at Mercersburg assumed an Anglo-German character. In a country like ours the instructions had to be conducted mainly in the English language; but this did not necessarily set aside the mother tongue of the Church. In the College it was taught, and honored for what it was worth in itself, and for the rich treasures of learning and literature which it contained. The first President of Marshall College was a foreign German himself, and he infused a love for the German language and literature into the minds of his students, using himself the English language. It, therefore, gradually began to be seen and felt that all that was valuable in German character or German Christianity could be retained even though there was a change in language. It was here the spirit that was of more account than the outward form. This was the feeling which we found prevailing when we entered the College in 1839.

An admirable opportunity was here afforded us of learning a living language as well as those that were dead; and that was one of the richest and the best ever spoken.

With its treasures of learning, with its long list of great authors, it opened up a new world to the students. If any of us had entered the school with prejudices against the language—on account of the dialect which we were accustomed to hear on the streets, or for less worthy reasons—we were soon cured of such impressions, when we were confronted with the language in its purity, not inferior to that of Homer or Plato, and a literature superior to that of Greece and Rome. As spoken by Dr. Rauch, it was rich, mellifluous and musical. Our prejudices still further gave way as we heard and learned something of Kant, Schelling, Hegel, Schleiermacher, Neander, Tholuck, Hengstenberg, Goethe, Schiller, Richter, Lessing and others. Forty or fifty years ago they were scarcely known in this country, even among scholars; and young men were excusable if they had not even heard of their names. Most of them went to college under the impression that Bacon, Locke, Paley, and other great lights of English Literature occupied seats high up in the temple of fame, that could not, and indeed should not, be disputed by rivals from any other quarter. German philosophy was mere mysticism, of no use, and positively injurious, it was said; German theology, which was just beginning to cross the ocean, was considered as still more dangerous. An eminent theological professor in the East, who seldom, if ever, said a foolish thing, did, however, about this

time say that it would be better for the world if German Theology were "sunk in the middle of the Atlantic."

Dr. Rauch disabused our minds of this, as well as many other false prepossessions, in which he was assisted by the authority of Mr. Carlyle, who was beginning to be read in this country as well as in Europe. The admirable address of Dr. Nevin on the German language in 1842, coming from such authority, tended in the same direction and effectually dissipated all remaining scepticism in the minds of the students—of those who were German in tongue or brogue no less than of such as were exclusively English.

Thus encouraged, and surrounded by such an atmosphere, the students,—many of them, not all,—prosecuted the study of German with considerable zeal. Our objective point was to be able to read Schiller, Goethe, and other giants in the German pantheon for ourselves. This was a wise direction given to our studies, which no one of us ever had occasion to regret. It gave us one of the advantages of study at Mercersburg, which was probably not enjoyed in any other institution, at the same time, in the United States. Some of us, we think, would now say that our acquisition of the German language has been of more advantage to us than our knowledge of Greek, Latin, or of any other single branch; and that it is one of the last that we would now be willing to sacrifice.

Whilst Dr. Rauch was with us he was the chief source of our inspiration for the German tongue: after his death there was perhaps some decline of interest in this study for a few years, until the arrival of Dr. Schaff in 1845, who fairly carried us away in our zeal for everything that was German or belonged to the Fatherland. His theological lectures, which we transcribed as he read them, sentence by sentence, together with his sermons and talks, were of great account to us in perfecting us in the use of the language.

*German Optional.* — Somebody always taught us German during our College course, Mr. Young, Rabbi Bernstein, Christian R. Kessler or Max Stern; but unfortunately the study was optional, and this operated unfavorably upon the teachers and students alike. Classes were formed at the beginning of the term, but because the students could do as they wished in the premises, they usually grew smaller before the end; still a number always held out, and showed Teutonic courage. It was perhaps impossible at that period to change this optional feature, and make the study of German compulsory, by placing it on a level with the Latin and Greek. Indeed when it was sometimes spoken of, it aroused opposition; and it was maintained by a certain class of students, that the College as a classical institution had no right to enforce the study of such a language as the German. But truth is mighty and in the end

will prevail. The voluntary principle implied some want of respect or proper appreciation of German Literature, as well as of the language. This was something that Dr. Falck could not endure, when he became Professor of the German Language in the institution at Lancaster, and he very properly insisted that the study of German should be put on a level with other branches of the course. There was never any difficulty in enforcing the rule when it was once enforced.

*Die Deutsche Literarische Gesellschaft.*—In the year 1839 we found that there was a German Literary Society as well as two others which were purely English. It met weekly and afforded its members an opportunity to exercise themselves in declamation, composition, in original orations or dialogues, and debate, no matter how we spoke or pronounced. We found it to be a useful institution, especially in accustoming us to the sounds of German words and in exercising our tongues to pronounce certain German vowels and gutturals that were strange. Some of the members expressed themselves accurately and fluently, and became useful helps and guides to the rest. Thankful to them still we here put their names on record: they were Theodore C. W. Hoffeditz, S. S. Rickly, who was a Swiss, C. H. Leinbach, Gen. Kooker, A. S. Leinbach, J. S. Foulk, D. Y. Heisler, Fred. W. Dechant, N. S. Strassburger, F. W. Kremer, William R. Yearick, and several others, who were our teachers.



Henry Harbaugh, who could only speak the German Pennsylvania dialect and was sharply criticised, G. William Welker, Jeremiah H. Good, Reuben Good and some others, including ourselves, were the learners.

*Zwei Gesellschaften.*—The Society had its periods of growth and decline; once, however, it showed strength enough to get up a German Exhibition in the Church, which drew a crowd of hearers, who wished to hear us speak without understanding much of what we said.

It was a Literary Society in all respects like the other two in the same institution; but it lacked in a library and the principle of rivalry, which infused life into the two other Societies. Mr. Strassburger by his persistence and strong will did much to hold it together. But in the course of time it showed that it had recuperative energies, and that it could form two associations that would be each stronger than it was itself. In fact it embodied two principles, antithetical rather than antagonistic, brought in from opposite quarters. One of the English Societies at this time had in some degree monopolized the principle of Law, the other of Freedom to a like extent. They grew out of two other still deeper principles, Liberty and Necessity, upon which as poles all history is said to revolve. The one involves the other and is necessary to its existence; but sometimes they are separated from each other and then springs up a crisis in history, until they come together again. Thus

it was in the German Society. The two principles, no longer only antithetical and complementary, became antagonistic; and the result was a division. Two Societies were formed, one named after Rauch and the other in honor of the poet Schiller. The storm, however, soon blew over, and the natural equilibrium was again restored. The Societies did better than ever before. They made a beginning in getting together libraries, on whose shelves all of the great German Classics were to find a place; but owing to some cause, which we could never understand, they declined when the removal of the College was agitated, and they never got to Lancaster. It was a misfortune.

*The Law School.*—The Law Department connected with Marshall College was located at Chambersburg, under the charge of the Hon. Alexander Thompson, LL. D., as Professor. Recitations and examinations took place in this school three times a week, at which the principles of the science of Jurisprudence were carefully investigated; a Moot Court was held from time to time, in which fictitious cases were argued by the students in the presence of the Professor, who acted as Judge; and thus the course of studies included not only the fundamental principles of the science, but such practice as was necessary to a full preparation for the bar. Judge Thompson was one of the ablest civilians of the State, and his School, though never large, sent forth from time

to time first class lawyers, among whom was the late Vice President of the United States, Mr. Hendricks.—The students, after they had finished their studies, and sustained a final and satisfactory examination, received the degree of Bachelor of Laws from the Faculty of Marshall College. The connection between the two institutions was more nominal than real ; and there was little or no intercourse between the students of the two institutions ; yet such as it was, it served to show that the idea of a university was floating in the minds of some persons, at least, at that early day. It is a growth that has not yet been realized ; but it is to be hoped that it may still come to pass, if not in the present century, then in the next.

*The Theologians.*—The connection of the College with the Seminary at Mercersburg, on the other hand, was much closer, forming as it were one family of older and younger brothers. The desirableness of this association of collegiate with divinity students, in the same building, was every now and then questioned, sometimes by the former and sometimes by the latter, but always, as we thought, without good reasons. The younger members of the family were sometimes boisterous, and when out of sight but within hearing, at times they may have been profane ; whilst on the other side, the devotional air of the theologians may have been regarded as too much of a rebuke to the levity of the youngsters.

At times errors may have been committed on both sides. The freedom of youth may have been too sharply criticised and due allowance not made for the overflow of mere animal spirit ; or the boys may not always have paid proper respect to age and superior attainments ; but no one's cloth was soiled and this mutual intercourse, even if it involved occasionally some friction, was always salutary in the end. The Seminarians, especially those who were resident graduates, gave tone and character to the institutions, and imparted to College life a higher and more ideal character. Something similar would doubtless be the result, if college students could be brought into relation with the more advanced students of medicine, law or other professions in the same institution, as in German universities. This is beginning to be the case with some institutions also in our own country. To undergraduates the greatest benefit must result from intercourse with theological students ; and it will be only so much the greater, if the latter are well posted, not only in theology but in other matters. In this way they may be able to make themselves useful to their younger brethren, in elucidating for their edification difficult points in philosophy or theology, and thus guard them against rationalism, or the rank scepticism or infidelity that pervades the popular literature of the day, and sometimes vegetates in rank luxuriance in our seminaries of learning. Whilst

exercising their own graces in this way, without being officious, they may render useful help to inexperienced young men, who, away from the restraints of the parental roof, are thrown upon their own resources in the formation of their characters. Some influence of this kind was always exercised at Mercersburg. There was little or no infidelity among the College students, whatever they were in other respects; or, if there was anything of the kind when they came there, it gradually passed away. It was owing, as many of us believed, to the theological and philosophical atmosphere that pervaded the institutions.—We all felt some sense of responsibility, no doubt, but probably never as much as we did when we came to leave.

We remember that as theologians we once met together on Sunday afternoon, for some general purpose of mutual edification. The question of our duty to the College students came up and was earnestly considered. The conclusion arrived at was that we should exert ourselves, wherever we had influence, to induce students to place themselves under instructions preparatory to confirmation. Some took charge of perhaps only one individual, whilst others looked after a larger number. Probably most of the young men not in the Church were thus urged in a quiet way, to flee from the wrath to come. The result was that several of the most promising class responded affirmatively to our appeals, and in

due time they were confirmed by Dr. Nevin, when the Lord's Supper was celebrated for the first time in the College Chapel. These catechumens remained true to their vows and honored their Christian profession.

*A College Paper.*—There was great diversity of character and talents among the students, as might be expected, and so there was one who had journalistic proclivities. His extremities were of unequal length, and it was necessary for him to wear a cork-shoe, from which he received a nickname. He limped somewhat, was mercurial, inquisitive, and had the air of a reporter. He commenced his paper—with a long name taken from Sterne, consisting of twenty-eight letters—on a small scale, and issued it once a month, containing current College news, carefully transcribed in his own handwriting. Gradually the paper increased in size until it was nearly as large as the Messenger, and it improved with each successive number. It would have compared favorably with College papers of a later date. The students prepared spicy articles for its columns, in poetry as well as in prose, and when it made its appearance, it produced something of a breeze, as it passed from room to room. Generally it was respectful ; but sometimes it contained a sly thrust at some member of the faculty or some religious student, perhaps a theologian. This was unfortunate, as it started opposition papers, and in the end led to its discontinuance. It was entertaining and did much

to improve the style of those who wrote for it, as it gave them a natural style of composition.

*A Duel.*—Editors are sometimes prone to involve themselves in difficulties that lead to dueling, and it so turned out with our editor. Too suddenly taking offence at something which another student had said or done, he peremptorily sent him a challenge, which he was advised to accept—with the secret understanding that no blood would be shed. The editor, however, was not told that nothing more dangerous than poke-berries would be used on the occasion. When the time arrived for the duel, his courage gave way, and on the ground he piteously plead for a more peaceful way of settling the difficulties ; but his seconds were inexorable, and would listen to nothing but a settlement according to the code of honor. At the report of the pistols, his opponent fell of his own accord, when he fled from the ground in great consternation and hid himself somewhere in the country, until he learned that his friend had suffered no harm. It was a salutary lesson for Cork Leg, as he was called. After this he improved in all respects, became serious, joined the Church, lived an humble, Christian life, and adorned his profession until his end came.

*A Revival.*—Revivals were the order of the day, and when they were reported as occurring in other Colleges, the desire sprung up that something of the kind should

likewise take place among the students at Mercersburg. It was hoped that in this way the cause of religion would be promoted, and that some of the young men who were going astray might be saved and be brought into the ark of safety. The Messenger hoped that such "a work of grace" might visit our institutions also; and the students, who had passed through religious excitements at their homes, did what they could to bring it about. At length it came to pass in a manner least expected. It had occurred some time before we entered college, but there was a good deal said about it still when we arrived. As it throws light on the history of the times, we here give some account of it as we heard of it from others.

One of the students, probably the most depraved in the institution, profane and guilty of sins that subjected him to removal from the College at any time, having attended an exciting meeting in the town, all at once appeared to be deeply anxious about his soul. He prayed loud and earnestly, and his prayers made a profound impression on those around him. It looked as if he were a second Saul of Tarsus striving to return from the error of his ways. Prayer meetings were held for his benefit; other students, some of his companions, became affected; the mourner's bench was called into requisition; and apparently a deep feeling spread over the College circle. Some good was effected, but nothing of



a permanent character. There was no reformation in the praying student, and he went back again to his old ways. In the end it was gravely suspected that his pretended seriousness was all a ruse to escape the discipline of the Faculty, which he had good reason to believe was impending over him at the time.

What was here called a revival and by the Messenger a "work of grace," was most likely a mere religious excitement, which like many others of similar character soon passed away. Such outbreaks of the religious nature in men were not something new. They have manifested themselves in all ages of the Church, and also in pagan lands. They are mainly psychic, confined to the lower nature of man, without necessarily affecting the pneumatic, or higher, spiritual part of his being, where Christianity, the Religion of the Spirit, has its seat. Where they are kept from running wild altogether and receive proper direction and elevation from some spiritual source, they are useful and have been the means of developing some strong characters. Millerism has thus served to awaken a few men to a sense of their condition, who afterwards became true Christians. But when mere animal excitement is not thus elevated into the spirit, it does more harm than good to most persons. The light that is in them is darkness, and it becomes very great.

Dr. Rauch, with his profound knowledge of the

human soul, made proper account of the religious excitement just referred to, and sought to turn it to useful account when it broke out among the students. He visited them from room to room, spoke to them about their spiritual interests, and endeavored in a judicious way to give them correct views of the nature of true religion.

*The Means of Grace.*—When we entered Marshall College in 1839, we found the atmosphere intensely religious, such as it was, and that the means were at hand to keep up the fires of devotion. On the Lord's Day we had divine services in the Chapel, except when the professors were called on to act as supplies to the Reformed congregation in the town. On each successive Sunday we heard a different preacher, but in the course of time the clergymen in the institutions were reduced in number, and Dr. Nevin for the most part preached for us. He revived an old rule, rigidly enforced in the beginning by Frederick, the Pious, in the Fatherland, to keep the people from falling back into "the old superstitions," and delivered every Sunday a sermon on one or more questions in the Heidelberg Catechism, which was no doubt as edifying to him, being yet somewhat of a stranger in the Church, as it was to us students.

The Rev. Father Rebough of Greencastle served the Reformed congregation in the place, somewhat in the character of a supply or missionary, every two or four

weeks, and the College people were accustomed always to come down and unite in the communions with the congregation. Our Reformed people in the place were behind the times in their old building no less than in most other respects; but there were good men and women among them, and they were in earnest in their efforts to get up on a higher plane of Christian life. The professors from the pulpit tried to arouse them from their sleep, and the students helped the good work along in the Sunday-school and prayer meeting. But the religion of those times went a good deal by fits and starts. Strengthened and revived at one communion, it sunk down pretty low—not far from desolation as was supposed—by the time the next one came on. Then the thermometer gradually began to rise during the series of meetings until Sunday night, when all seemed to be sufficiently refreshed and revived. Father Rebough was fluent and an excellent exhorter; and so if there was any want of point or practical application in the sermons delivered in the Chapel, in due season it was fully corrected at the Church.

*Prayer Meetings.*—Prayer meetings were maintained among the students no less than at the Church. The first which we attended were held, one on each of the four stories of the Seminary Building, immediately after the gong was heard, at nine o'clock in the evening. They were useful in exercising young converts in the

gift of prayer ; but they did not work well. The students were weary, and one of them occasionally would fall asleep on his knees and not rise with the rest of us. Besides, these meetings seemed to be out of time, and the secular students did not like them ; and usually objected to them on the ground that they were held during study hours, and annoyed them in their preparations for the next day. They were introduced by Mr. Stoddard and came from New England. They gradually died out.

When Dr. Green became Professor, he took a deep interest in such meetings, and sought to give them more permanence and regularity. At first they were conducted quite early on Sunday morning, but that time did not suit everybody, and so they were held in the Chapel after breakfast. Then the meeting grew in strength and numbers from year to year until it became a power in both institutions. When a number of us left in 1845 to enter the ministry, the chapel was usually full of interested and devout students. Our last meeting was especially affecting. We had many edifying experiences in that place. At the close the students gathered around us and wished us well in our future work, regretting that we should no longer meet with them in what was felt to be a sacred place. Mr. David A. Wilson, a Senior, who always loved this Sunday morning Prayer Meeting, and did much to encourage the students to

attend, pressed us with a warm hand as we thus asunder parted. He afterwards became President of Alexander College in Liberia, Africa.

*Sunday-schools.*—The students sought to make themselves useful in the Sunday-schools of the place, irrespective of denomination, but appeared in full force in the Reformed school, where under the leadership of Dr. Green they did a good work, almost realizing his ideal of what such a school should be. In the Summer time, on Sunday afternoons, they organized in school-houses, several miles in the country, at Bridgeport, Shimpstown, and other places; and after the children were dismissed, they sometimes had a service for the older people, at which those of the more advanced theological students delivered their first discourses. Some of the less advanced students, in the College or Preparatory Department, went to more distant parts in their missionary trips, out to the mountains or over into the Coves, and spoke with acceptance to crowded houses. They were natural speakers, and their services were appreciated by the people—in some cases, with gifts of provision or something else.—Whilst the institutions were at Mercersburg, they exerted a quickening influence upon the surrounding churches, and in a few years manifest indications of thrift and progress could be seen all over the Classis.

*Tendencies.*—From what has already been said, the reader will naturally infer that whilst there was a considerable amount of religious feeling in the institutions, there were also different tendencies at work. It could not be otherwise. The Church was in a transition state, and the young men coming from all parts of the land, from Maryland, Virginia, North Carolina, or the West, reflected the sentiments and views of their own section of the country. A considerable portion of them had passed through revivals at home, whilst others had passed only through the catechetical class into the Church. When one of the latter once made the remark that he had never been in a revival, he was looked upon with surprise, as if he were behind the times, and perhaps needed some additional experience of grace. As at Chambersburg we found around us the spirit of the new-measure system, and a more or less puritanic or methodistic style of thinking, praying and talking. It could be felt better than pointed out. But there was also a positive Reformed life, and thus there were two tendencies, which could be felt better than defined. In some respects the Reformed representatives were behind those who sympathized with revivals; as they certainly were when Moses Kieffer and E. V. Gerhart on the Reformed side argued against two Presbyterians, Mr. Brownson and Mr. Stoddard, in favor of the old Temperance platform in the Presbyterian Church. The two

tendencies, however, lived together in peace, with only an occasional display of criticism or uncharitableness. Thus it was sometimes feared and said, that General Kooker and his room-mate would never become preachers of the right kind; Andrew S. Young might pass, but as for Henry Harbaugh—afterwards author and professor of theology, no less than a powerful preacher of righteousness—it was a doubtful case whether he ever would come to anything at all in the ministry. He was free spoken and had very little of cant about him. Both he and his ancestors were genuine Swiss and could not be anything else but Reformed. Henry, however, was not behind anybody on the subject of Temperance or Slavery, just as afterwards he never lagged in the rear on the question of the Union.

*Jacob B. Shade.*—Mr. Shade was one of the best specimens of the more austere and puritanical circle of students. He had come to Mercersburg with some half dozen or more pious young men, candidates for the ministry, from what was called the “burnt district” in Chester and Montgomery Counties, where the Rev. John C. Guldin had carried on revivals, or more properly speaking, was carried along himself by the swelling tide. Mr. Shade was modest, retiring and earnestly prayed for the revival of religion among us. His prayers were doubtless answered, although probably not in the particular form, in which he framed them, which is some-

times the case with the prayers of the most righteous. He pursued only a partial course of study, but he improved himself so rapidly in the time he was with us that he arrested attention and commanded the respect of all alike, for his earnestness and consistency. His career in the ministry was a short but successful one. He died early, and most probably from undue physical exertion in his work. An officer of the American Tract Society once met him as a colporteur, and afterwards remarked that "he was the most pious young man he had ever seen."—He was our J. B. Taylor. Our memory here calls up the names and faces of a number of worthy students who belonged to the same school as Mr. Shade; they had come from the same country of revival fame, and probably had had the same pastor: Geo. Strickland, Henry Hoffman, Joseph B. Thompson, Aaron Wanner and Alfred B. Shenkle. Only the two last mentioned still remain with us; the others rest from their labors in a world where the various tendencies that come into conflict in the Church Militant are all reconciled in the Church Triumphant.

*No College Church.*—The organization of a congregation for the benefit of the institutions at Mercersburg was probably never thought of. The circumstances were unfavorable, and the congregation in the town needed the presence and support of the students and professors. But, as we can now easily see, this outward



connection with another and distinct body was a disadvantage to the religious life of both College and Seminary. Preaching and the sacraments go together, and where the one is dispensed, the other should also be dispensed by the same properly constituted authority. As we were not a regularly organized congregation, no collections were lifted, no catechetical classes formed and maintained for the special benefit of the students, and with one or two exceptions, there were no celebrations of the Lord's Supper. Had we been a regular church, the influence of such an organization would have made itself felt in the general life of the institutions; and the probability is that a number of young men, who remained out of the Church, might have been induced to connect themselves with a class preparatory to confirmation.—But we grew wiser by age and experience.

*The Holy Days.*—We were living in a community where there were properly speaking no Holy Days. They had all become holidays. Christmas and New Year's Day had become entirely secularized, and were in fact the dreariest days in the College calendar. It was thus in the town, where the young people were noisy, whilst drinking and carousing were the order of the day and of the night. It reminded us of the return of the old Saturnalian freedom of which Horace wrote. Between Christmas and New Year there was little study, and the "wild students," as they were called, were wilder and

more uproarious than at other seasons of the year, often making it perilous for a person to pass from one story down or up to the other. Good Friday and Easter were scarcely recognized when they came. In the institutions as well as elsewhere sacred seasons generally were at a discount, and those who wished that a better state of things should be brought about, were helpless. The time had not yet come. Gradually, however, there was an improvement, as German ideas and German customs began to assert themselves. In theory the Church Year was asserted and maintained over against those who denied its claims; but in practice it was in a great measure ignored, not only at Mercersburg and Chambersburg, but in many other places in the regions round about. The decay of the Church Year carried with it the decay of other good things connected with it, such as the Creed and that variety in the themes of the Sunday sermons, which is necessary in order that the whole counsel of God may be proclaimed to men. If the subjects of the sermons of that day had been classified, it would have been found that they were confined to a narrow groove, and that they failed to intone with a healthy faith *all* of the articles of so small a symbol as the Apostles' Creed.

When Dr. Schaff came to Mercersburg in 1844 he seemed to be surprised at our neglect of the Church Festivals. He looked at us probably in some measure

in the same way as we were accustomed to look upon the Germans—some of them—for their style of keeping the Lord's Day. He could not understand why it was that so little account was made of Good Friday. When it came around he insisted that it should be observed in some solemn way in the institutions, to which we all assented, as we agreed with him in theory. He was most eloquent in his discourse on the day when it came, which was probably the first Good Friday that had ever been observed in Mercersburg.—He greatly revived our drooping faith, and did much to restore the credit of the Holy Days in our American churches.

The period of college history, which we are here considering, was a formative one. The religious life which lay at its foundation was vigorous enough, but it had not yet asserted its character and was still chaotic. It was, however, receiving into its soil ideas, which after a germinating period were destined, by and by, to give form and strength to what appears to us now as only a weak and uncertain plant.

*Amusements.*—At the beginning, College Life seemed to be a long period of time, although very brief after it was ended; and it would have tended to degenerate into a tedious monotony, a mere tread-mill, unless it could be relieved every now and then by diversion of some kind. All work and no play is deleterious to the mind no less than to the body. The College did not supply the stu-

dents of that day with a gymnasium as an incentive to physical exercise ; but they themselves naturally found out the kind of recreation which they needed. The neighborhood around, with its mountains and valleys, forests and streams, prompted them to make excursions, in some of which they met with exciting adventures, that supplied them with conversation for several meals. Sometimes ball-playing was the recreation, and sometimes it was leaping or jumping, that brought together the largest crowd. A wrestling match would spring up at times spontaneously and produce the greatest excitement, which ended before any one could think of offering a wager. But the lines were drawn at once, and each contestant had his friends. Usually the contest was regarded as exhibiting the strength of the counties from which the parties came, such as Bedford or Northampton. At one time the honor of two great States, North Carolina and Pennsylvania, seemed to be involved. The North Carolinian representative was strong, well built, almost a Goliath, whilst the Pennsylvanian was smaller, younger, active on his feet and as quick as a flash ; but most of the crowd thought there could be little doubt of the result, and rather wished that the stripling should be punished for his temerity. It was, however, just the opposite of what was expected. By a sly trip and a push the strapper was hurled almost out of the ring, and it was feared that he was hurt. But as he fell he meas-

ured the ground with his full length and suffered no harm from the moist soil, not even a scratch. He arose very leisurely, quite at a loss to know how such a thing could have taken place.

In the Summer season, as one party after another returned from their evening's walk, the crowd on the steps of the portico sometimes increased in dimensions to hear an animated discussion. Temperance and Slavery had become thread-bare, and now it was a warm dispute on some point in Ethics, Aesthetics, Political Science, or Philosophy in general. A philosophical spirit came to pervade the institutions, as the result of Dr. Rauch's lectures, and even Sophomores took part in such debates. Freshmen and Preparatorians usually looked on and quietly listened, wondering perhaps whether they would ever be able to talk so learnedly. These discussions, or trials of intellectual strength, had a beneficial effect on all concerned. They helped to bring together the two classes of students, the secular and religious, who stood too far apart, and enabled them to get nearer together, on common philosophic ground. The result, perhaps, was as beneficial to the one as it was to the other.

*Anniversaries.*—After the Literary Contests were tabooed by the faculty as of no use, there was an interval of several years, during which the Societies had no opportunity to win any laurels, and it began to be felt that something was needed to make up for the loss of these

public contests. One of the Societies got up an *Anniversary* which it celebrated in Mid-Summer, on the 4th of July; the other held its *Exhibition* near the close of the year. Both brought out their best speakers, writers, debaters, or poets; and the rivalry was mostly between the candidates for these honors in the Societies themselves. But youthful memories are sharp, and six months were not too far apart to institute comparisons between the performances of the two parties.—The occasions were full of interest. Each Society appeared with its badges, following a Brass Band, and walked proudly in procession to the church, where they were greeted with large and enthusiastic audiences.

*Commencement Days.*—Commencements—days that commenced the bachelor life of the graduates and ended the college year—were the grand festivals in our college life. At Mercersburg they excited a wide spread interest in all the surrounding country, and strangers from far and near attended them. At such times everybody seemed to be cheerful, except the Faculty, who appeared to look graver than at other times. The band escorted us to the church under the direction of a Chief Marshall, and all went merry as a marriage bell, until the Valedictorian in befitting words called up the Past and pointed us to the stern realities of the Future. The festivities thus ended with chastened feelings, and some proper sense of the dignity and earnestness of life.

*Literary Addresses.*—An interesting feature on these occasions was the Literary Address, usually delivered by some distinguished individual from abroad. The speaker had to bring with him reputation in the republic of letters. No ordinary person was thought of as able to meet the demands of the occasion, and the best speakers that could be had were secured. It was an honor that was highly appreciated by distinguished scholars and speakers of the times. Everett, Webster, Frelinghuysen and Wirt did not consider it beneath their dignity to grace Commencement Days with some of their best productions. The Societies of Marshall College were successful in securing men of eminence to address them, who prepared for their benefit graceful and beautiful orations. The address of Joseph R. Chandler, of Philadelphia, in 1839, was a truly literary and highly polished production. That of Albert Barnes on the "Progress and Tendencies of Science" was scholarly and full of thought; but it was severely criticised by those who understood its general drift. Even some of the students objected to it, and doubted whether it was a good address. One objection was that it had been delivered once before at Yale College; and another, that it seemed to borrow too much from Macauley's great article on Lord Bacon; but the real objection, no doubt, was that it was conceived too much in the spirit of the Materialistic Philosophy over against the Idealistic School of

Plato and the modern Germans. Already at that early day the students at Mercersburg had some idea of their position in the philosophic world. Dr. Rauch was not altogether satisfied with the views of his friend, Mr. Barnes, but they chatted and talked together pleasantly, each one from his own standpoint. Mr. B. was familiar with English Literature, but he probably had only a vague conception of what the Germans had achieved in the sphere of thought.

*Vacations.*—The Vacations were of course bright spots in College history, and were always anticipated with pleasing expectations. There were two of them; one in the Spring and the other in the Fall, each six weeks in length. It would be difficult to say which of the two had the greater attractions. After the long Winter Term of twenty-two weeks, the opening of Spring brought us out of our winter quarters, and tended to abate our interest in books and recitations. Nature demanded relaxation, and College law gave us the respite of a long vacation. After we had endured the burden of the Summer's heat in hard work until Commencement in September, we were again just as happy to get another period of rest, when the other pleasant season of the year—"in its sere and yellow leaf"—spread out before us.

Most of the students returned home to see their friends; some went out as colporteurs, Bible agents, or



teachers ; and others, who lived at greater distances or were anxious to continue their literary work, remained behind. These latter had free access to the libraries, became great readers, and spent their recess generally in a most profitable way. Thus when they went home in a year or two, they had so much the more to tell and hear.

*The Alumni Association.*—This Association was started in 1841, when the College had only twenty-three alumni. Its yearly meetings, held ever since, have been characterized by fraternal affection and warm interest in our Alma Mater. The Alumni address became a prominent feature of the exercises of Commencement. The first of the kind was delivered by the Rev. E. V. Gerhart, in 1842, who was followed by O. C. Hartley, Esq., in 1843 ; by Dr. Parker Little in 1844 ; by the Rev. J. H. A. Bomberger in 1846 ; and by the Rev. Moses Kieffer and others afterwards. The addresses showed that the speakers were pupils of the same school, that they had many points of resemblance in their style and method of thinking, and helped to bind the members together in a common community of sentiment and thought. The one delivered in 1843 by Mr. Hartley, who had graduated in 1841, and had not as yet received his Master's Degree, was in various respects remarkable. His subject was "Art," and young as he was, he showed that he had profoundly mastered the

principles of Rauch's Aesthetics, and was able to present and reproduce them in his own clear, forcible and popular style.

This Association, as it grew in strength and numbers, became very active in promoting the interests of the College. In 1849 it established the *Mercersburg Review*, and published it through a committee until the year 1857. Subsequently it undertook the establishment of a professorship in the College, in which, however, it has up to this date been only partially successful.

*A Note.*—At first the Society in the College, made up as it was of diverse and conflicting elements, was not by any means homogeneous. The tendency was towards a separation between the religious and the non-religious students, and the lines were pretty distinctly drawn. The latter came to be called the "irreligious students." On the one side were the candidates for the ministry, and on the other for the most part those who expected to be lawyers or physicians. The separation was an unnatural one, calculated to do harm. In the course of time it either passed away, or the sharp points that kept up the division were measureably softened down. More liberal views on both sides, the result of our training, came to prevail. This was especially the case when the religious students came to be as prominent in their classes as any others, which showed that Professor Smith took the correct view of the situation, as already intimated.

## CHAPTER VII

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### The Faculty

#### PROFESSOR JOSEPH F. BERG

The Rev. J. F. Berg became Professor of the Ancient Languages in the fall of 1836, and remained about one year with the institution. In connection with his duties in the College he served as pastor of the Reformed congregation at Mercersburg. His pulpit efforts were appreciated, and he usually drew full houses. He was young in years, possessed a cultured mind, and was well received in both departments of labor. The old students, who studied under him, speak favorably of him as a teacher. Dr. G. W. Williard, of Tiffin, Ohio, and Dr. G. W. Welker, of North Carolina, two of the earlier graduates of the College, both describe Professor Berg as a very genial teacher, well qualified for his position ; and both refer to his wit, humor and mirthfulness. So keen was his sense of the ridiculous that he sometimes found it difficult to restrain himself in class or on public occasions, when anything droll or ludicrous took place in his presence. Dr. Williard is responsible for the account, which we here give, of a scene that once occurred whilst he was preaching. The dogs from time immemorial had been accustomed to attend the church at Mercersburg regularly,—until better order was established. “Profes-

sor Berg had to stop twice in his sermon in consequence of the pranks of a small dog that once raced through the church until the patience of father King, a Methodist brother, could endure it no longer. At length he lifted his cane to punish the unruly creature, which was too quick for him, so that he only struck the floor with a loud whack, which was too much for the minister, who had to stop short and rub his face for some time before he could proceed."

Professor Berg, having accepted of a call to the Race Street Reformed Church in Philadelphia, left Mercersburg in the Fall of 1837. Subsequently after numerous tilts and controversies with the professors at Mercersburg, he too violently withdrew from the German Reformed Church and entered the Dutch Reformed. In the course of time he was elected to a professorship in the Reformed Seminary at New Brunswick, N. J., where after several years' service, not without some controversy, he died, whilst he was apparently at the height of his mental strength and usefulness.

#### PROFESSOR BOURNE.

After the withdrawal of Professor Berg from Mercersburg, the Rev. Edward Bourne, an Episcopal clergyman, just arrived from Europe, was secured as a temporary supply to fill the vacancy. According to accounts, he possessed a stalwart frame, was a man of

marked physique, of a ruddy countenance, with sandy hair, and for all the world an Irishman,—one that was quite unsophisticated. His brogue was not unpleasant, and as the students came to understand him, they learned to love him. He drilled them well in Latin and Greek, and when he left, they were sorry to part with him. Dr. Welker, one of his students, gives the following account of him :

“ During the year 1836–7, Edward Bourne, M. A., a graduate of Trinity College, Dublin, and as I think, a deacon in the Church of England, was employed to assist Dr. Rauch and Prof. Budd, and teach the Latin and Greek Languages. He was a thorough scholar and a large-hearted, noble Irishman, as gentle as a child and as courageous as a lion. He was plain and simple in dress and manner. Sometimes he carried his small change in the pocket of his coat skirt, where, whenever he moved, it jingled, to the merriment of mischievous boys. He was a great pedestrian, and a “constitutional” of five miles into the country and back again was no unusual walk. He went, if I remember correctly, from Mercersburg to some Episcopal institution on Long Island, N. Y.”

PROFESSOR ALBERT SMITH.

One of the first persons to whom we were introduced at Mercersburg, was Professor Albert Smith. He examined us in the Ancient Languages gently and spoke

kind words to us. He taught the two higher classes in Latin and Greek, and had been on the ground about a year and a half. His Inaugural Address in 1838 was admirable in tone and gave general satisfaction to the friends of the College. It discusses the nature and object of all true education, and shows that separated from Religion it furnishes no security to Morality and Freedom. In the introductory portion he refers to the thought which then—and now also—largely occupied the public mind, that general intelligence, the diffusion of knowledge and universal education were sufficient in themselves to perpetuate our free institutions, and uphold the interests of order and morality. He quotes such respectable authority as Governor Everett of Massachusetts as upholding this view of the case, and then goes on to prove by facts drawn from the republics of Greece and Rome, as well as from modern times, the utter untenability of the proposition, that the universal spread of education without religious training can in any sense be a panacea for moral, social or political evils. Even the ancient Greek philosophers rejected the position taken by Mr. Everett, the politicians, and the philanthropists of the day.

“The efficacy of mere knowledge,” says the Professor in his address, “is greatly over-estimated. It is trusted, too, for results, which, if the Bible view of human nature is the true view, or if the testimony of his-

tory may be appealed to, it certainly will never secure. This error of opinion ought to be corrected. This fault of practice ought to be amended; for the tendencies of both are ruinous. By their means the public eye is turned away from the true and only source of national prosperity, and that principle, whose assiduous cultivation can alone secure public happiness, is neglected. I mean the moral principle, the conscience, the religious sentiment of man. Our systems, therefore, are to a great extent misdirected. They do not accomplish the legitimate object of education. With here and there a happy exception, the same error reigns throughout. Intellect is everything—all things else are nothing.”

The address abounds with many other sentiments of this character, and met with a cordial response in the Church, and among our American German people, who, although sometimes charged with prejudices against education, were its friends under its proper form. Professor Smith, therefore, was regarded as the right man in the right place, and as an acquisition to our institutions of learning.

His sermons were in harmony with his address, well written, well digested, and contained solemn appeals to the heart and the conscience, no less than to the head and the intellect. They were listened to by the students with attention, and seldom failed to produce an impression.

In correcting the compositions of the students, he availed himself sometimes of the opportunity thus afforded to give them good advice, or to make some valuable suggestions in regard to their lives and conduct. Thus we remember hearing him once say that religious students could exert the best influence on their fellow students in favor of religion, by maintaining an honorable position in their class, and not allowing worldly young men to stand above them, if possible ; and that they were sure to dishonor their profession, if they failed to prepare themselves properly for their recitations. The remark, we thought, was worth being remembered, and so we here put it on record for the benefit of others as well as students. It involves a principle of general application.

Professor Smith did not, however, and most probably could not, fully appreciate the situation in which he was placed. With his age and experience he could not properly understand that he was in Pennsylvania and not in Vermont, laboring among a people and students, whose religious training and ideas differed in many respects from those of New England. Whilst there were many things in common in the two methods of thinking, there were many divergences, and there must be some latent antagonism, which sooner or later would come out. This he probably came to understand, and so when the strain came, he withdrew from the institu-



tions. It was perhaps for the best. He was scholarly in his tastes and was regarded as a successful teacher.

#### THE TUTORS.

*David Tappan Stoddard.*—When the College was first organized at Mercersburg, the Trustees decided that four professors were needed to fill the different departments. After three had been secured, the funds were not at hand for a fourth, and it was therefore considered necessary to employ a tutor for the lower classes in the languages. Mr. David Tappan Stoddard, a graduate of Yale College, a brother-in-law of Professor Smith, was the first to fill this position. He was an accurate scholar, and brought with him the methods of teaching Latin and Greek as they prevailed at the time in his Alma Mater. He was somewhat aggressive, and sought to enforce the College rules without being a respecter of persons, in which he was sustained by the orderly students. This brought him sometimes into collision with those who wished to enjoy more freedom of action than the laws allowed. He took a deep interest in the advancement of piety, and had the sympathies of those who were professors of religion.—Mr. Stoddard remained only one year in the tutorship; afterwards he studied theology, and became a successful foreign missionary in Persia. Whilst he was tutor he had entertained the students sometimes with his telescope; and

when he went out to the foreign field, he took it along with him to the East, where in the pure air of Persia he used it to illustrate the wonders of astronomy to the Orientals, in connection with his missionary work. He died early, and Dr. Thompson published an interesting account of his life.

*Andrew S. Young.*—Mr. Young succeeded Mr. Stoddard, and was our instructor in Latin and Greek. Between the two there were marked points of contrast. He was backward and undemonstrative, perhaps to a fault. He had come from the Bæotian county of Bucks in Pennsylvania, from which a large portion of the Professors in the College and Seminary originally sprung. He was an excellent, pious and upright man, who succeeded best in controlling the students, because he did not seem to be over-zealous in the matter of doing so. He discharged the duties of tutor faithfully, and was a diligent and patient teacher. His personality was such that he gained the respect of the students, and they generously abstained from inflicting upon him the numerous petty annoyances which sometimes fall to the lot of mere tutors in our American Colleges.

He was the first graduate that became a teacher in the College, and from his time onward it began to be felt more and more that it ought to provide teachers for itself out of its own graduates.—Mr. Young subsequently became Rector of the Preparatory Department,

then Principal of the Allentown High School, out of which Muhlenberg College grew, and afterwards served a pastoral charge in Northampton County, where he ended his earthly career, beloved and esteemed by all who knew him.

*Gardiner Jones.*—The Rev. Gardiner Jones succeeded Mr. Young as tutor in the ancient languages in the Autumn of 1841. He had been a Roman Catholic, and had received his education in Catholic institutions of learning. In his youth, he said, he was an infidel, and had sometimes stood up and prated the most advanced infidel views in Tammany Hall, New York. As a reaction to his free-thinking he felt himself drawn towards the Catholic Church, as it seemed to offer something fixed and certain; and he accordingly gave up his individual opinions and submitted, as he thought, to an infallible authority. It was, however, not long before he saw so much corruption and error among the Catholics that he determined to leave them, and find peace in the Protestant Church, which offered to him a larger area of freedom, and presented a greater degree of purity of life, with a better discipline. He came to Mercersburg, recommended by Dr. Berg and others as one who would be an acquisition to the faculty.

Mr. Jones was an admirable Latin scholar, a good public speaker, and something of a rhetorician. But he was not well balanced, being either too lofty and digni-

fied at times in the presence of the students, and at other times too familiar with them. His sermons were of unequal merit. Towards the Catholics he was intensely polemical, and in his discourses he denounced the whole system of popery from the pope downwards as the masterpiece of Satan himself. The spirit, which seemed to animate his sermons, appeared to be somewhat fierce and savage; they were regarded as not specially edifying to pious minds; but nothing was said. They excited some attention abroad, and one of the Chambersburg Elders wrote to him a friendly letter, suggesting to him that he had better exert himself in a positive way in building up the institutions and leave the Catholics alone, at which he took great offence, as something incomprehensible, and inconsistent with Protestant freedom. As there was no immediate prospect that he would soon be elevated to the dignity of a professor's chair, he withdrew from the institution. Eventually, it is said that he went back again to the Catholic Church, and placed himself under the rules of some ascetic order, which may have been of advantage to him, as he showed, whilst he was with us, that he was not always able to control himself.

*Other Tutors.*—After the withdrawal of Mr. Jones the office of tutor was divided, and the tutors were selected from the graduates of the College, there being several of them in active duty at the same time. From

the year 1843 to 1845, Christian R. Kessler and Max Stern were Tutors in German; in Latin and Greek, John Cessna, Geo. D. Wolff and Theodore Appel. After that, E. W. Reinecke, John S. Ermentrout and others enjoyed the responsibilities of tutors until the removal of the College to Lancaster, when the office of tutor practically came to an end.

The duties of these assistant or adjunct professors were numerous and oftentimes difficult to discharge. In addition to instructing the lower classes in Horace or Homer, in Cicero or Demosthenes, they were expected to conduct prayers in the absence of the professors; to preside at the table in the Refectory; to preserve order about the building; to peep into the students' rooms and see whether the young men were all in their rooms at nine o'clock at night; and to report all cases of disorder or irregularity among the students to the faculty. After the new bell was put up in the cupola, they were relieved of the duty of sounding the gong or the triangle, and the new office of Bell-Ringer was established, which became famous in its day. They were required to be regular and punctual, always at their posts; to stand firm as a rock in the maintenance of order; in a word, to become a kind of break-water, over which the waves sometimes dashed, without, however, reaching the persons of the professors, to whom they served as a protection.

## DR. TRAILL GREEN

The addition of another professor to the faculty, in the Spring of 1841, was very opportune. The College had experienced a great loss, a severe shock by the death of Dr. Rauch ; and, although his place was immediately filled by Dr. Nevin, the situation of affairs and the prestige of the College called for something more : it was felt that the loss should, if possible, be more than made up. Providentially this was accomplished by securing the services of Dr. Traill Green, of Easton, Pa., as Professor of the Natural Sciences. This was a department of study for which little or no provision had been made in the College course. Prof. Budd had been teaching some chemistry without experiments, and Dr. Rauch had delivered a few lectures on Natural History, but Botany, Mineralogy, and Geology were not so much as mentioned in the Catalogue. This was a sad defect, enough to discourage and turn intelligent students away from the College. Of course more time was devoted to Mathematics, the Languages and other branches, which was not without its advantages. Philosophy engaged the attention of the students from the highest down to the lowest class, with no small amount of enthusiasm, it is true ; but standing thus by itself, it was one-sided and somewhat abnormal. Logic and Metaphysics are very valuable sciences in their place, but no person can pursue them with the proper degree of

profit, unless he is in some measure posted in Physics and the sciences of nature. The one is in order to the other, and *vice-versa*. All philosophy loses its proper life, and can show very little but the dead leaves of dry and barren abstractions, unless it is pursued in connection with a correct knowledge of nature in its diversified realms. Dr. Rauch was a philosopher that took this view of his vocation, with his heart in love with nature, and his keen eye open to all the new discoveries in Science, as assistants in throwing light upon his own favorite studies. Had he lived to see the establishment of the new professorship of the Natural Sciences, he would have hailed it with enthusiasm and sought to give it a free development.

*A Note.*—Dr. Junkin, who after all was a friend of the “Dutch College,” and a personal friend of Dr. Rauch, was the means by which Dr. Green was secured for the College at Mercersburg. Owing to some difficulties, he withdrew from the presidency of Lafayette College, and Dr. Green, who was in sympathy with him, withdrew with him from the faculty. The former went to Ohio, and knowing Dr. Green’s abilities, he suggested his name to the Reformed minister of the place, who suggested it to the faculty at Mercersburg, and the result was that he soon received an appointment. There seemed to be something providential in the matter. In the discouraging condition of affairs at Mercersburg, it was just what was most needed.

Dr. Green had experience as a professor in Lafayette College, and was otherwise well qualified to lay a good foundation for the new department of knowledge which he was to introduce into the College course. He was himself an enthusiastic admirer of nature and soon communicated his enthusiasm to the students. His Inaugural address was a model of its kind, and his occasional special lectures to the students were well calculated to inspire them with a love of the Science of nature.

When he entered upon the discharge of his duties, the College had no museum or other helps, probably not a single mineral, and a very slender apparatus for his use. He brought with him his own fine collection of minerals, and furnished himself with a valuable supply of geological specimens. An old air-pump and an electrical machine were about all that he could find for the department of chemistry. But he improvised for himself, without much expense, apparatus of his own, using old tumblers, tubes, jars, dishes, or whatever else he could lay his hands on that would serve his purpose. His experiments in chemistry were ample and of the most interesting character. Probably few institutions at the time supplied their students with as much instruction, or as satisfactory experiments in this department. It was teaching chemistry, however, under difficulties.

Botany, Mineralogy and Geology were taught in the



fields or out in the mountains as well as in the classroom. All the limestone caves in the surrounding country, of which few persons had any knowledge, were searched out, and had to be explored, often requiring us to squeeze ourselves through narrow passages on all-fours, thus affording us an opportunity to study nature—and also to inscribe our names in some grand hall on the other side, with the smoke of our candles. Covered with mire from head to foot we marched through the village, following our professor in advance, with rather a feeling of pride than otherwise. We were in the service of Science.

Botany, revealing to us the mysteries of the vegetable creation, opened to us a new world of wonders. Some of us did not know that it was, or could be, a science at all; but we soon learned better. There we found living, concrete genera and species, which we had regarded, perhaps, as mere dead abstractions, when we met with them in books or heard of them in lectures. The day set apart for a botanical excursion—once a week—was well spent with a professor whose face was as radiant as nature herself, who was ever on the alert to spur us up in our laudable pursuits, chiding only mildly our “dull delays.”—The love of science penetrated the Seminary, and some of the theologians, who had not enjoyed these advantages when in College, usually accompanied the class on such excursions.

*A Note.*—The professor never told the students too much nor too little, and with Mrs. Lincoln's Botany before them, he expected them to identify the flower and tell its species. It was an honor to be the first to repeat its name. A theologian, who was noted for being more grave and dignified than the rest of his cloth, one day carried away the palm from the sophomores, and was quite sure that he had found out the name of the flower. It was an anemone, but unfortunately with great vim he pronounced the last two syllables as one, as in the word *one*. It showed how sadly our graduates needed a knowledge of science no less than of flowers and common things.

In these excursions we explored the heights as well as the depths of nature. Once we ascended to the top of the North Mountain. In our descent we encountered a large rattlesnake sunning himself on a rock. As it was early in the Spring of the year, he was still somewhat torpid and was soon dispatched, as we thought. The professor carried him home in a handkerchief under his arm, but when he opened his bundle his snakeship crawled out across the room, leisurely, as if on his way to the mountain to hide himself. It was a marvellous escape and reminded the writer of St. Paul on the island of Malta. He was soon placed in alcohol and kept for future use.

Mount Parnell also had to be ascended, which was

no ordinary achievement; but it brought with it its own reward, in the magnificent view which it afforded of the great Cumberland Valley, from Virginia in the South up towards Harrisburg in the North-East. It is said that a German farmer from below, who had been successful in adding acre to acre and farm to farm, whose love for getting and keeping had grown stronger as old age advanced upon him, once stood on this elevated ground, and looking over the valley sighed and expressed an ardent desire to possess all this rich land as his own farm. When the students went up there they were encouraged by their teacher not to be unduly æsthetical nor acquisitive, but were led to a never-failing spring of fresh water, and asked how the water got there. This of course led to the scientific point of view, and opened up many geological questions for discussion. From these mountain heights, on the other side, we had also sublime views of mountains, valleys, ravines, synclinal knobs, mountain spurs and gaps in the greatest variety, as far as the eye could reach. One valley passes over into another with its water course, and the whole scene was one of weird grandeur. Time did not permit us to make any very exclusive geological surveys; but, if we had encamped there, in those wild recesses of nature, for a week or more during the summer months and made explorations, it would have increased our stock of knowledge as well as made us so much the more robust and strong.

It must here be added that Dr. Green was a sincere and earnest Christian, a diligent student of the Bible, and active in all movements to promote the spiritual interests of the students. He was always present at church, at prayers and at prayer-meetings. For a time he was Superintendent of the Sunday-school in the old Reformed Church and as such was a model officer. During the week he held a Bible Class for the benefit of the teachers, so that they might be properly prepared for the lesson of the coming Sabbath. The biblical knowledge here acquired, from week to week, whether for use or edification, was highly valuable.

Our professor, of course, was a Christian Scientist. He saw no conflict between Science and the Bible. In his estimation the contradictions were imaginary, simply the opinions of narrow-minded interpreters, which a deeper study of the volume of nature and of that of divine revelation must always set aside as gratuitous.

And then he was also a regular bred physician of the University of Pennsylvania, and delivered lectures on Anatomy and Physiology, such as no College in the land enjoyed at the time, unless it was Amherst in Massachusetts. In his lectures on the human frame he availed himself of his opportunities to give his students useful lessons for the preservation of health. He was uncompromising in his denunciations of strong drinks, and showed in various ways that they were deleterious

to the human body, with its fine tissues and nice arrangement of organs, all of which must suffer from the presence of poison in the system. From the same physiological point of view, he discouraged the use of tobacco under its various forms. The students for the most part, however, sat and listened to this advice, perhaps as stolidly as the Dutch burgers on Manhattan Island did when their Governor lectured them for their excessive smoking. They continued to smoke on. But we happen to know of one of his students who continued to smoke for about forty years afterwards, and then growing wiser gave up this strange habit, avowing ever since that even his tardy abstinence has had a beneficial effect on his general health.

Dr. Green possessed a clear and fluent style of writing, but seldom allowed his vigorous thoughts to appear in print. His Inaugural, with which everybody was pleased, was never published, and we now miss it as we look over the history and records of the olden times. We here give his letter of resignation handed to the Board of Trustees, March 21, 1848 :

"Called to change my residence in September next, I feel it to be my duty to offer at your present meeting my resignation (to take place at the close of the next session) of the chair of Natural Science in Marshall College, which it has been my pleasure to occupy under your government for the past seven years. I feel under

many obligations to the officers of the Institution for their uniform kindness during the period through which our intercourse has continued, and have only to regret that the want of suitable apartments and apparatus has made it necessary for me to seek employment in another sphere of labor. I need not say that no trifling cause could have induced me to sever a connection that has existed so long, and which has proved so constantly agreeable. I shall carry with me to my new home recollections of agreeable associations in Marshall College, and as far as it may be in my power, seek to aid you in building up the Institution over which you preside."

After Dr. Green returned to Easton, he resumed the practice of medicine, in which he has attained to a high rank; but subsequently he once more became connected with Lafayette College as Professor of Chemistry. Here again he had to encounter the old difficulty of a want of apparatus, which in due time, however, was remedied by the erection of Chemistry Hall, the gift of Mr. Jenks of Philadelphia, for his encouragement and use. He had interested himself in securing an Astronomical Observatory for the use of the College, contributing largely for it, out of his own resources. After that was accomplished he had the pleasure of seeing another Hall go up by private liberality for his own department, with all the apparatus in it necessary to elucidate the principles of his favorite science.

## PROFESSOR WILLIAM M. NEVIN

Professor Nevin is of Scotch Irish ancestry, born in Franklin County, Pa., and a graduate of Dickinson College at Carlisle. After he had received his Bachelor's degree, he commenced the study of medicine, but as this did not prove agreeable to his taste, he turned his attention to law. Having finished a course of legal studies, he was admitted to the bar. Finding, however, that the legal profession was no more agreeable to him than medicine, he tried the profession of teaching, and finding it congenial with his feelings, he devoted the remainder of his life to its duties as his proper calling. He taught for a season a classical school in Michigan, and then for a while one in the western part of his own State, from which he was called to fill the chair occupied by Professor Smith as Professor of Languages and Belles-Lettres in Marshall College, in the Fall of 1841. In connection with his schools he had already begun to write characteristic articles for various periodicals, which showed the particular bent of his genius.

After his call to Mercersburg, he soon learned to understand the bearings and drift of the College, and to see that, although struggling for an existence at the time, it had a status of its own and a future before it. In full sympathy with its objects and purposes, he identified himself with it in all its relations and bearings, connected himself with the Church for which it was

established, and regarded himself in his own particular sphere of labor as one of the humble workers and supporters of a great and noble cause. For over forty-five years he has remained at his post, and for the greater part of the time performed the work which now falls to the lot of several professors. Usually he had more recitations to attend to during the week than fell to the lot of his colleagues. He taught both Latin and Greek, and was also Professor of the Humanities.

To a classical scholar it is, as a matter of course, one of the keenest of pleasures to pore over the pages of the ancient classics; and so it would also be to teach them to others, if students were always properly prepared to appreciate the higher instructions of a classical course. But this was not always the case in Marshall College, just as we presume it was not the case in other Colleges at that time. Few students were prepared as they should be for the Freshman Class, and it used to be, and may be still, the ungrateful toil of a professor of the ancient languages to engage in the mere elementary work of training and drilling, in order that the student might be able to make up for the defects of his preparatory course. What then becomes of the flowery vales of literature, of "Virgil's lay or Livy's pictured page," when so much drilling is required before the professor can lead his students through the forest of bristling stems and roots in the grammar into the pleasant country beyond?



But these were only a part of the drawbacks to a professor's occupying an easy chair or reclining on a bed of roses. The style of speaking among students of our Colleges generally is too mechanical and unnatural, highly declamatory, often running into a mere sing-song, regardless of emphasis or graceful modulation of the voice, and usually ending the sentence with a circumflex or rising inflexion, when it should be a falling one, a natural and easy descent as in ordinary conversation. But in the College at Mercersburg—as we presume was the case at Gettysburg also—there were difficulties to be overcome that were peculiar, owing mostly to the early training of the students themselves. The principle of these consisted in the pronunciation which they had brought with them from their homes. The brogue of some foreigners has a certain flavor about it, but the Pennsylvania brogue has nothing of the kind, and is the most offensive, where it is not amusing, to the English ear. It curiously confounds the *b* with the *p*, the *d* with the *t*, the *v* with the *w*, and the *g* and *j* with *ch* or *sh*. If the reader will make the last mentioned change in the word General Jackson, he will be amused: if in a hallowed name, his most reverential feelings will be wounded and offended. Of all other kinds of speech this Pennsylvania brogue is probably the most difficult to eradicate. It has its seat in the vocal organs, and it requires heroic treatment to overcome it. Only a few,

with whom we have met, have had the courage and perseverance to attack it in its seat and tear it up by the roots, among whom we recognize one or more of the Lancaster professors.

Professor Nevin, therefore, had before him a most difficult, a real Augean work to perform ; but he was fitted for the emergency. As a good English scholar he could pronounce in sweet, euphonic English ; and he was, moreover, a good reader, of which there are so few, always putting the accent, the emphasis and the inflexions in the right place. In this he excelled many speakers who could make much more sound than he could. Judging from some of his efforts to bring out the true sense of an author by his correct reading, especially from the way he used to render the more difficult parts of Terence, we believe that he would have been successful in the histrionic art, more particularly in comedy. Gentle and generous as a critic, he enforced his precepts by his own example as a writer. All of his compositions, whether in poetry, prose or dialogue, were finished productions, and examples of a pure English style, in which something of Irving or Goldsmith may be noticed. They abound in purity of language, in elevation of sentiment, in clearness of argument, combined with flashes of humor, which Cicero regarded as essential to an oration, and in a certain happy and natural arrangement of his thoughts.

Some living authority of this kind in matters pertaining to "English undefiled" is a matter of the greatest importance in our higher institutions of learning, and nowhere was it more so than at Mercersburg,—when the material which was to be shaped and polished, is taken into consideration. Complete success in such an Herculean undertaking could hardly be expected. But if any of the graduates of Marshall, or of Franklin and Marshall College, retain any of their old faults; if they use German instead of pure English idioms; if they still employ the technical words of the class-room, or a scientific nomenclature, when they address popular audiences; if they do not use the right inflexions and the natural tones of the human voice in speaking; in fine, if they are declamatory, monotonous, or retain a sing-song or pulpit tone, when they speak, and are not easy, natural and forcible speakers, then, as it seems to us, there are few of them who would be disposed to ascribe their faults to their College training or to their professor of the Humanities. And further, if any of them have forgotten all that they ever knew of the Latin or the Greek, and find it difficult to read their Greek Testaments with ease, then, as we believe, they will not attribute it to their Professor of Languages.

A professor of Belles-Lettres, if not an artist himself, ought to be at least a lover of art and understand the nature and fundamental principles of all true art.

We give the following extract from one of the professor's published articles, of which there have been too few, showing the connection of Art with Religion and Morality, in his own language :

“In Germany, on the Sabbath, when the bells have ceased their chiming, those peals of music, some of them having been started into melody by Mozart or Beethoven, could not, one would suppose, swell so solemnly and thrillingly as they do, from the churches; and on week-days, of an evening, when the sun has left his blush on the clouds, ere darkness has closed around, those tones produced by the laborer's flute, accompanied by the voices of his wife and daughters, could certainly not float abroad so sweetly as they do from almost every cottage in the country, if the hearts of the populace at large were not endowed with the warmest religious and social affections. So of England also, though in the arts perhaps surpassed by both Germany and France. Should any person, unacquainted with her history, be permitted to look on the tasteful works of Sculpture that set off the interior of her Minsters, and those splendid collections of paintings that adorn the mansions of her nobles, and especially should he be drawn still further onward to wander over the country by observing the marks of taste, in her landscape gardening everywhere exhibited, he surely could not help inferring that her people were happy on account of their morality.”

Professor Nevin always seemed to understand his special work in the College, which required him to look after the form, or æsthetic side, of things, and not so much at their philosophy, which he left in the hands of others whose duty it was to speak out. In his department, therefore, he became an authority or arbiter that was always respected. In the selection of the proper person to represent the College at Commencement, in the Valedictory, he was always a safe guide, and the faculty seldom erred, except when they failed to follow his judgment.—Yet in all the theological and philosophical discussions in which his colleagues became engaged, he was an interested spectator, an attentive listener, and a careful reader. His judgment, largely intuitional, enabled him at once to point out who had the right side, and where the truth lay. His opinion, therefore, was so much the more valuable, because it was cool and seldom one-sided. Extremes, which are for the most part the result of passion or mere arbitrariness, presented to his mind their grotesque or ludicrous character; and, as legitimate subjects for his playful humor or wit, supplied in themselves the matter for their own most successful refutation.

Confining himself to his own chosen line of duty, to which he devoted his undivided energies, moderate in all things, regular in his habits, year in and year out, Professor Nevin, with a physical constitution at no time

vigorous, has lived to see the eightieth mile-stone of his age, the Nestor of the faculty, honored and esteemed by all who know him. Some years ago the Doctorate of Laws was conferred on him by his Alma Mater at Carlisle; but his title of Professor had become so fixed in the minds of his friends that he is seldom called Doctor.

#### PROFESSOR BUDD.

Mr. Samuel W. Budd, Jr., taught us in Mathematics, Mechanical Philosophy and Astronomy. He was originally intended for the study of the law, but his physical strength and feeble voice, no less than his natural timidity, led him to shrink from the contentions of the bar and to devote himself to the profession of teaching. After some practice, he was selected as one of the professors in the High School at York, in 1833, where he became the congenial friend of Dr. Rauch, and rendered valuable services in elevating the character of the School. As a graduate of Princeton College, of high standing, he naturally sought to impress upon the institution a collegiate character, so that when the change was made at Mercersburg from the High School to the College, there was no difficulty in arranging the students into College classes, and at an early day the first class was graduated.

The general plan of college studies was taken from Princeton College, and the code of College Laws, the

work of Prof. Budd, was derived from the same conservative source. They embodied the combined wisdom of the past and present history of College government. Accordingly, they required studious habits, orderly conduct and proper respect for the officers of the institution; emphasized a strict attention to all College regulations in regard to study hours and religious services; and forbade all kinds of gambling, entering taverns, theatres or other places of dissipation, especially where strong drinks could be obtained. Drinking itself was not literally forbidden, but the student was so hedged in by rules that he could not easily get a drink of liquor without violating one of them. The smuggling of any intoxicating drink into a student's room was a punishable offence. In such a place liquor was a contraband article and could be confiscated. No student was allowed to be out of his room during study hours, or to be absent from town without the permission of some officer of the College. Such rules as these were salutary, not Draconic, allowing the student a full measure of liberty, which of course always had to be bounded by law, else there could have been no true freedom or liberty at all. The rule requiring the student to be in his room at an early hour in the evening was an important one, and Prof. Budd obeyed it himself whilst he roomed in the building, and required all alike strictly to adhere to it. Occasionally he varied from it very

slightly, when he and Dr. Rauch conversed a little while at the "style," before they separated for the night. But it served a good purpose, as it reminded tardy students of their mistake, and gave them an opportunity to apologize.

Professor Budd hailed from a respectable family of Friends, in New Jersey, and was the soul of good order and correct morality. He was, therefore, well qualified to be a good law-maker. He was a model gentleman, and the exemplification of a correct, moral life. This, coupled with a pleasant native dignity, gave him great force of character, and made him a moral power in the institution, which it was difficult to resist. It was always interesting to see how he was felt when he entered the Refectory, or the recitation room, or quickly passed along through the corridors. It was also surprising to see him, a slender and apparently weak individual, encounter a crowd of noisy, boisterous students—some of them large and muscular—violating the College laws by their unnecessary noise and uncalled for demonstrativeness. The uproar at once subsided, the leaders became quiet listeners, and all dispersed to their rooms at the gentle command of their professor. He seldom rebuked any one, but when he did so, it was at the right time, and it was always felt. He never spoke except in gentle and soft tones of voice.

Professor Budd varied somewhat from the mathemat-



ical course pursued at Princeton, where Hutton's Mathematics still continued to be the text book. In its place he substituted the Cambridge Course of which Professor John Farrar was the author, commencing with Trigonometry and ending with Astronomy. They were admirable treatises, clear, concise, perspicuous, and written with good taste. But here the same difficulty occurred as in the classical department. Most of the students were not qualified by their previous training in mathematics to appreciate or even to understand properly these books. Had they been previously better exercised in arithmetic and the more practical branches, they would have understood their lessons much better, and have imbibed a much stronger affection for their mathematics. Physics was mostly mathematical, and Astronomy in such books as Gummere's, Norton's, or Bartlett's, was not especially attractive to the imaginative minds of young men, who are as yet more interested in the concreteness than the abstract nature of things. Some knowledge of the Geography of the Heavens and Descriptive Astronomy arouses interest in the stars, and is an incentive to young persons to study the laws which control them. A peep even through a small telescope at the moon or the planets excites attention; but much more must this be the case when students can look through a large Refractor. An Astronomical Observatory was not thought of in those days, when so many

other things were needed, and Astronomy, the sublimest of all the sciences, had to abide its time. It, however, gradually asserted its claims, until its voice was heard in the liberal donation of Mrs. Hood of Frederick, Maryland, for the erection of a fine Observatory at Lancaster.

Professor Budd doubtless sometimes felt sad when he had to drill Juniors or even Seniors in the mathematics, that ought to have been mastered in the Preparatory Department; but he seemed to be refreshed in spirit when he encountered pupils who were posted and were qualified to derive the full benefit of their mathematical studies. His time was at their command, and it ever afforded him pleasure to give such persons private instruction in those branches which could not be included in the regular course, such as Descriptive Geometry and Perspective. In this kind of work he was always willing to spend much of his time, and he never grew weary in making laborious calculations for his young friends when their strength failed them.

Professor Budd was the master of a neat and handsome style of writing, although he seldom appeared in print. Had he essayed to publish a course of mathematics, as other professors have done, he would have presented his matter in a clear and concise style, with refined taste, and assisted students materially in comprehending abstruse subjects, which are rendered more difficult to understand by a clumsy style and manner of

presenting them to the reader. On one occasion he was not satisfied with the manner in which the science of Acoustics was presented in the books, and he accordingly wrote out for his class a series of articles, which were published weekly in the *Messenger*. They form a small but elegant treatise on the subject.

The following extract which we select from an address, which he delivered to the students on a public occasion, may serve as a specimen of his style and show the spirit of the man :

“Gentlemen, there is only one more thought to which I would direct your attention, that you should guard yourselves against too much fearfulness in receiving scientific facts which appear to contradict certain passages in the Scriptures of Truth. We should remember that the Bible is not a revelation of science, but a revelation of practical religion and morals. Whoever has studied the systems which have sprung from the efforts of men to find a principle of morality, from reason and nature, must have been struck with their signal failure. No principle, which does not refer itself eventually to the will of God has been able to stand the objections of reason itself, and the vain attempts to discover His will independently result in the conviction, as a scientific conclusion, that without a revelation we can have no sure criterion of right and wrong.—There could be no greater triumph against the foes of Christ-

ianity than this! But on the other hand, those who appeal to the Bible for support in their scientific speculations may find much to embarrass and little to aid them. It is doubtful, to say the least, whether the sacred historians contemplated even any of the theological questions which are forever in agitation, and certainly nothing seems more evident that the ordinary phenomena of nature were spoken of according to the popular notion of the times. It was a spectacle, disgraceful to the Church, when the great Galileo, at the venerable age of seventy, was compelled to swear on his knees that he detested and recanted the heresy of the movement of the earth, a truth which he had clearly demonstrated, and which no one now thinks as contradictory to revelation. The hypothesis of Laplace has been too severely viewed by some friends of the Bible, and some of the facts which geologists have brought to light, and which cannot be reconciled with the *letter* of inspired history, threw the study of Geology into temporary discredit. But let us hope that this day is past, and trusting that the God of Revelation and the God of Nature are one, let us look without dismay upon the labors of men whose discoveries shall all be made to redound to His glory, and the discomfiture of the enemies of truth."

Mr. Budd, as he was usually called, lived some four or five years after the death of Dr. Rauch, and like him

died at his post, a comparatively young man. They did their work well, laid good foundations for others to build on, and were true to their vows, to stand or fall with the cause which they had espoused.

#### DOCTOR RAUCH.

*In Germany.*—Doctor Frederick Augustus Rauch, the first President of Marshall College, was born at Kirchbracht, in Hesse Darmstadt, Germany, July 27, 1806. His father was a Reformed minister in the Evangelical Church, with which he fully sympathized, and served a parish in the neighborhood of Frankfort-on-the-Main. Having completed a preparatory course in the gymnasium, he continued his studies, first in the University at Marburg, where he took his diploma in 1827, and then afterwards at Giessen and Heidelberg. Together with philosophy and other branches of a philosophical course, he studied theology, especially at Heidelberg under Professor Daub; but whether it was his intention to take upon himself the practical duties of the ministry does not appear. Most probably it was his purpose to enter upon an academic career, and to make teaching his profession. Having lectured for a while at Giessen, he was appointed to a professorship in the University of Heidelberg, which was no doubt a position in harmony with his aspirations and feelings, where he would have been satisfied to spend his life, amidst con-

genial friends, on the banks of the Neckar, in the pursuit of science and philosophy. But Providence had ordered that it should be otherwise, and had marked out for him a different destiny.

*An Exile.*—On some public occasion he had expressed himself too freely on the subject of politics, and he fell under the displeasure of a government, that was very sensitive. Apprehensive of imprisonment or some kind of public disgrace, he concluded to flee, as Jacob did from the face of Esau. On the morrow, he was told, he might fall into the hands of the law. He had only two hours to spare, when he was to part with his nearest and best friends forever; and it was after midnight. The father was bathed in tears over the sad lot of *unser lieber Fritz*, but the noble conduct of his son encouraged his heart in this dark hour of trial. There in the presence of that father he vowed that if God would keep him on his journey, he would serve Him faithfully in America all his days. Thus in the still hours of the night he turned his face towards this western world, without any prospect of ever seeing his native land again.

*His Appearance.*—When we saw him at Mercersburg, eight years after his flight, he had lost his hair, and in other respects looked more like a man of 50 than one of 33 years of age. The likenesses which we have of him, copies of the one that was taken after

his death, are growing worse and worse. His face and head were purely German in shape, his forehead prominent and his backhead retreating, just the opposite of what is seen in these likenesses. He resembled somewhat the pictures that we have of Schleiermacher, only his features were rounder, less angular and showed more feeling and imagination. In certain respects he may be said to have looked like some of our older German ministers in Pennsylvania. He had taxed his physical energies in the High School at York and gave himself no abatement of labor in the College at Mercersburg; he had, moreover, tasted the bitter cup of sorrow; the wrinkles in his face were marked; and there was already about him the appearance of exhaustion, and the symptoms of an early decline. His eyes, however, were bright and moved about in their orbits with the rapidity of his own thoughts.

Sometimes students, especially such as are the most verdant and least experienced, when they come to College, have their doubts of the abilities of their professors, and are disposed to watch them closely, until they are convinced that they are competent for their places. As Dr. Rauch criticised our American text-books rather freely, and at times also our philosophy or reigning modes of thinking, he excited at first some opposition of feeling. The question at least suggested itself whether he, a foreigner, could teach us anything better. But

such scepticism gradually wore off as we became better acquainted with him.

*His Lectures.*—One of the recent graduates of the College having died in the Seminary at Princeton, Dr. Rauch instituted a course of lectures on the Gospel of St. John on Thursday evening, as the most befitting tribute which he could render to his memory. They were practical and edifying in their tendency, and showed what a deep knowledge the lecturer had of the Scriptures. At another time he delivered lectures on Natural History, in which he opened up to our view the world of infusorial life as the foundation of Animated Nature. It took him a long time before he got over the ground, and just as long to finish the subject of spiders, bees and ants. The lectures were interesting and instructive, and threw Goldsmith, Godwin and even Buffon into the shade.—In German he heard the class recite in Schiller's Thirty Years' War. As the history was somewhat philosophical, it gave him an opportunity to explain the true nature of all history as a *development* or *growth*, and not a mere collection of facts, which was also something new to us,—and at the same time, no doubt, to many other persons in this country.

But it was more particularly in Greek that Dr. Rauch showed his superior knowledge. We thought we certainly knew something of the Greek Grammar: in fact, we knew all of its rules, and also how to apply



them. But our old Greek Grammars, like Wettenhall's and Goodrich's, were all mechanical, and such also was our knowledge. We did not understand the reason of the rules, did not know that there was any, and took them for ultimate facts. Our teacher, however, brought us out of this state of ignorance, and showed us that the Greek, as well as other languages, was also a growth, evolution or development; that its forms were the results of laws; that what seemed to be a mere dry collection of rules and exceptions could be treated philosophically. For our benefit he translated large sections from Kuehner's Greek Grammar, and then in free lectures explained to us why some verbs governed one case and some another, and many other things in the Grammar that were new, very striking and suggestive.—When Dr. Nevin came to Mercersburg and heard of such a Greek Grammar, he proposed to translate it at once. But he was a little too late. Somebody in New England, one of the professors at Andover, had undertaken the work and it was already in press.

In connection with his lectures on Mental Philosophy, Dr. Rauch delivered several on Phrenology, a subject which forty five years ago excited quite a lively interest, especially among students in colleges, who seemed to think it was something that could reveal to them their future. These lectures were moderate in tone. Whilst they tended to encourage those students whose heads

were not quite normal in shape, they prevented others from being unduly elated by what Phenologists might say of their talents and future greatness. "It is fashionable of late," said Dr. Rauch, "either to decry Phrenology, or to raise it above all other sciences. We, on our part, have to acknowledge that talents and capacities will, to a certain degree, be indicated by the formation of the skull. Character, on the other hand, is the effect of the will, and not of the nervous muscles. Carus, Hegel and others have spoken against the extravagances of Phrenology."

Whilst still in Germany, Dr. Rauch had published several learned works, among which was a treatise on the Resurrection of the Dead in Latin—*De Resurrectione Mortuorum*—which was published at the requests of three German Universities. In this country he began to use his pen, as soon as he found it was safe for him to do so, for the benefit of our English public. His articles in the *Messenger* and in one of the leading quarterlies of the day are still interesting. But it seems that German professors usually regard it as their mission to write books, or rather a series of them. Accordingly as soon as Dr. Rauch began to feel somewhat at home in the English language, he formed his plan to prepare a series of works, which he thought would be a benefit to American readers. At York already he had a volume on the "History of Neology in Germany,"

ready for publication, but for this he was not sufficiently encouraged by the list of subscribers, and so the book was never issued from the press. His courage, however, revived at Mercersburg, where in good earnest he made a beginning of preparing volume after volume for the public.

*His Psychology.* — His “Psychology ; or, View of the Human Soul ; including Anthropology,” published in the Spring of 1841, spoke for itself, and was pronounced by O. A. Brownson as “a work of genius.” It was, as he wished it to be, “the first attempt to unite German and American mental philosophy.” But as it was pervaded with one spirit, our American scholars soon understood its general drift ; evidently coming, as it did, from an idealistic or spiritual school, and that away off in the interior of Pennsylvania, it arrested considerable attention. It was introduced as a text-book in several seminaries of learning. Dr. Nevin, of course, gave it a critical scrutiny, and furnished an able review of it, which was published in the *Messenger*.

The subject of which it treated, although often regarded as too abstruse for ordinary readers, is one of universal interest, and concerns all alike, who take any interest in themselves or their fellow men. The Bible treats first of God, and then of man. No other book teaches us so much about the one or the other. The human mind is the only receptacle of the truths of di-

vine revelation, and if it is to be pervaded with religion, we ought to know something of its character and capacity. Christianity is a *new Life* for man, which has its seat in the depths of the Soul, and must always be conditioned in the end by that living nature through which it is to be revealed as a reality to the world. "Psychology and Theology," says Dr. Rauch, "are connected by their common subject, which is *Man*." "Man as the subject of Psychology, is created for Religion and cannot do without it. Religion is not a mere *quality*, but the *substance* of man." The true Doctrine of Man, therefore, has a most vital bearing on all the vital interests of humanity.

Much confusion, with more or less scepticism and uncertainty, had come to prevail on the subject of mental science in this country and England, and it was something seasonable that a work on the subject, treated from a new point of view, should make its appearance.

Dr. Rauch had been trained in the literature and philosophy of the Fatherland. He came to this country as one familiar with its great scholars, such as Kant and Hegel and Schleiermacher, accustomed to think from the same standpoint as they, knowing them well and not gazing upon them through the medium of a foreign life. He had, at the same time, been long enough in this country, to make himself familiar with its language, and to become acquainted with the mind which it embodied.

He had studied the philosophy of Locke and of the Scotch school, all of which had become in a measure familiar ground to him : he was accordingly prepared to yield to it a fair degree of respect in his own speculations. The conditions, therefore, seemed to be all at hand to secure something original on mental science for American readers. All things tended to conspire together in the production of a work that would answer an important practical purpose, in counteracting what was one-sided in the different tendencies, German and English, and in reconciling whatever there was in them separately of truth and right.

The Psychology of Dr. Rauch, however, was not an "elective compound," which is neither the one nor the other ; neither was it in the characteristic spirit of the Anglo-Scotch philosophy ; but truthful to itself, it was predominantly Germanic. Its philosophy was spiritual, more than sensuous. It looked more to the real than the merely phenomenal. It sought to penetrate into the life of things, and to comprehend them in their unity, rather than to dissect them after they were dead. It was syncretic rather than eclectic, synthetic rather than analytic.

In the mental philosophy of the day the mind, or the spiritual part of man, occupied almost exclusive attention, as if he had no body and was exclusively an intellectual being. The effect was to give a wrong impression

of what he really was, and of course a one-sided view of his inward, spiritual nature. He is body and soul, or body, soul and spirit, and these are so organically connected as to form the totality of his being. Rudely to sunder them, therefore, is to do violence to the very idea of man. Current books on this subject sought to show what he could do through his mind, and not what he was in himself. They taught us how the intellectual faculties acted, how far human comprehension reached, and were very careful to define its limits, beyond which it could not extend, often doing injustice to human reason, and favoring the interests of scepticism and uncertainty. Thus the idea of man as a unity of many diversified activities was overlooked, and what was left of him was a mere intellectual skeleton, rather than a living being, that could be seen and felt, no less than thought of. Dr. Rauch, on the other hand, sought to throw light on the nature of humanity, so as to give us self-knowledge, something inculcated in the inscription on the temple of Apollo, which, however, the great Apollo never explained. His work is a valuable contribution to the doctrine of man, and it is only a matter of regret that he was not able to bring into it that more extended knowledge, which he was wont to pour out in his classroom.

His treatise consists of two Parts, together with an Introduction, which is a very instructive portion of the

work itself. The object of this last is to draw the line of distinction clearly and fully between man and the living world beneath him. This is done with much ability and remarkable clearness, so that he who runs may read that he is something vastly more than a mere animal.—The First Part treats of Anthropology, as it is called, which has for its object to consider the mind as wrought upon and moulded by influences external to it in the natural world, and also the reflex influence of the mind over the body. The entire representation tends to show that the body has a spiritual character about it; that it is a vital part of man; and that it is susceptible of being transfigured into spirit by its union with the spiritual nature of its owner.

In the Second Part, we are introduced to Psychology, or the Science of the Soul, in its own proper sense. This treats of the mind as a process of life, unfolding itself in harmony with its own life out of the general life of self-consciousness. This self-consciousness, with Dr. Rauch, has about it more of a German, than of a Scotch or Anglican aspect. It forms the ground of Personality, as distinguished from mere Individuality, such as we have in animals. “It is the light by which alone we see in the sphere of knowledge.” It is the centre of Reason and Will, and in fact of all our activities, whether intellectual, moral or religious, and holds them together in the unity of one single being. Animals

have self-feeling, but man alone has self-consciousness. This leads him to a new method of looking at the different faculties of which we are conscious.

“With Dr. Rauch,” says Dr. Nevin, “the mind is not a multitude of faculties, as the old metaphysics were wont to talk, nor yet a simple activity, according to Brown, and the latter school generally. It is always one, and yet manifold, at the same time. It develops itself through a succession of faculties, the highest still infolded in the lower, always becoming different as it expands and reaches towards heaven, and yet always continuing substantially the same. It finds its image in the Plant. As this unfolds itself organically in growth, always evolving itself in new completeness, till it realizes its nature fully, in the end, as the blossom and the fruit; so in the case before us there is a regular development of spirit, from one form of life to another, till it effloresces at last and becomes ripe in the highest activities of which it is capable. ‘The first development of the soul, the leaves near the root of its existence, are the senses. These are followed by attention and conception. Higher than these are fancy, imagination and memory, which may be considered as the blossoms on the tree of knowledge; while pure thinking, under the form of the understanding, judgment, reason and will, are the ripe fruits.’ Now we have at once the author’s Psychological Tree, if we may so name it, by which he



is governed in treating afterwards of the life of the mind in detail."—All the faculties of the soul, intellectual and moral, are included under the two heads of Reason and Will, of which they are higher and lower forms of activity, and which continually run into each other, as being in fact only one activity, one and inseparable.

This method of looking at the soul is undoubtedly correct, and is well calculated to generate a high opinion of the dignity of human nature, and to inspire reverence for a being who is so fearfully and wonderfully made. But it is manifest upon only a cursory examination that the soul in its natural state lies under the power of a fatal disease. The will is enslaved. It can have no freedom of its own, except as it is actuated by the divine will, which originally was intended to be the law of its nature. The possibility of choosing evil, which is constantly actualized, shows that it is no longer free. "Liberty is a free activity, one that is not arbitrariness, but includes necessity."

According to Dr. Rauch there is a natural or psychic will, which is determined by the feelings, passions or appetites of the soul; and there is a moral will, which is spiritual and free, with power to rule over man's lower nature. So also there is a natural conscience, which often is no conscience at all, whilst there is another of a higher character through which God Himself speaks.

## CHAPTER VIII

### Rauch's Aesthetics

In the Summer Term of 1840 it fell to the lot of Dr. Rauch to teach the Sophomore Class, of which the writer was a member, Whateley's Logic, most generally regarded as a rather dry study. After a few recitations out of the text book, and a few lectures on the system of Aristotle, the father of Logic, our professor proposed to the class to deliver, in the place of those recitations, a course of lectures on *Aesthetics*. To this all of course assented quite freely, although few of us at the time exactly understood what was meant by the term Aesthetics. We, however, came to perceive that the object was to teach us something about the philosophy of the Fine Arts. That was a subject that was new and especially attractive. The lectures, although delivered to a small class of nine members, excited quite an interest, and made a deep impression on the minds of the students of both institutions, as they eagerly read about them in the Doctor's short notes. We here give an outline of them, based on the somewhat meager notes which we took at the time.

*Nature and Art.* — It is common to hear persons speak of Nature and Art, as if they were in some way opposed to each other. The old question, whether the

works of Art are superior to the works of Nature, hinges upon this antithesis, and continues to be debated without any prospect of a satisfactory solution. The popular view gradually leans towards the works of Nature, because God is the author of Nature, whilst man is the author of Art. But it is not true that God works only in the natural world, whilst the sphere of Art is left to the wisdom and skill of man. It is true that nature is the development of the divine will, which penetrates and animates those laws, by which its frame-work is held together; but it is certainly an error to suppose that the divine power here breaks off abruptly with the inanimate world, and has nothing to do with human intelligence and genius. The works of art are produced by the free development of the human imagination, but the laws by which they are evolved, are as much the expressions of the divine will as those that give form to the various productions of the vegetable or mineral world. The same power that forms the icicle, the dew-drop or the rose, reigns as law just as supremely in the evolution of works of poetry, painting or music. Art, of course, is penetrated with human consciousness and intelligence, whilst Nature is not, and this elevates it into a higher sphere than that of the blind productions of nature. But this is simply a distinction and not such a difference as emancipates it from the power of divine and eternal laws. Art stands in nature, and is properly

a part of it; but its constant tendency is to rise above and beyond it, by taking up into it its diversified forms, and then refining them and filling them with a clearer and more distinct meaning, until it approaches in the way of type, shadow or prophecy, the great infinite and eternal Beyond, in whom the universe itself finds its truth and significance. As thus related, Nature and Art form a living unity, and cannot be abstractly sundered. Art, without nature, becomes fantastic and meaningless; whilst, on the other hand, Nature without art is deprived of her legitimate exponent and is shorn of her beauty.

*Science.*—Art, however, has its proper antithesis, and this it finds in the idea of Science, which commences with particular phenomena, facts or events, and then seeks to arrive at general principles or laws. Philosophy, as the most universal science, then comes in to deduce still more general principles, and from her imperial throne sways a more than regal sceptre over the realms of knowledge, holds them under the omnipotence of law, and proceeds to extend her dominions over new regions of facts and phenomena.

*Art.*—Art, on the other hand, takes its rise in the ideal world, and is, first and foremost, exclusively concerned with the general or universal. The true artist in his own way has as keen an eye to penetrate into the inner nature and truth of things as the scientist or the philosopher; but this he does by a species of inspiration

or intuition, and not so much by the hard study of the man of science, with his laborious experiments. When, however, he has attained to such a vision of the inner soul of things, he is not satisfied as the mere theorizer would be, nor has he attained to the end of art. He has formed an *ideal*, it is true, which exists within him as a germ, involving a power that cannot lie forever dormant, when the proper conditions for its evolution are at hand. It is still without form and void, but, in accordance with a law of life that is supreme everywhere, it seeks to *embody* itself, and as far as possible to become tangible to the outward senses of man. It exists in the mind not as an abstraction, but as a living power.

The material for its embodiment is always at hand in the external world, in nature, in history, in man. Music finds what it needs in sounds, painting in color, sculpture in marble, and poetry in words. The mission of the artist, guided by a genial imagination and the laws of taste, is to shape and transform the rude material until it is best adapted to represent the particular thought or idea, which has been fermenting in his soul. This involves an inward union of thought and form, of the ideal and real, of the invisible and the visible, of the finite and the infinite—in a word, a creation, a unity in diversity. When this coalescing process is completed, we have a work of art, “a thing of beauty,” admired by

all, not on account of its usefulness or the skill it displays, but simply because, as we say, it is beautiful. Thus that symbolism of nature, by which it points to a higher world, is taken up and completed in the sphere of art. God is the greatest of all artists, and men are his servants in the realms of the Beautiful and Sublime.

Thus whilst Science proceeds from the particular to the general, and then rests on the summit which it has reached, Art on the other hand, proceeds from the general to the particular, and when it has succeeded in uniting the two, it rests and enjoys its sabbath also. The one has discovered the *true*, the object of his search, the other has produced the *beautiful*, and this is the end of his toils and cares.

*The Truth of Art.*—But whilst Science and Art seem to be antipodes, it must not be supposed that they have nothing in common. This were contrary to all analogy, and to the well established law, that nothing in the universe can stand in a state of isolation. Truth, as already said, is the object and end of science and philosophy, whilst Beauty is the consummation of Art. But the two ideas, the True and the Beautiful, although apparently divergent, are nevertheless one and the same; they meet in the Good, which is God, their author and source, for in Christ He is the absolute Truth, and the absolute Beauty, because He is the absolute Good. According to Plato, Beauty is the reflection of Truth. It

is simply the embodiment of truth in the various forms of Art, which it animates and through which it emits the mild radiance of its divine original. There are, however, two methods of representing truth to the comprehension of men in their present transitional state. In the one case, it is presented as far as possible under its naked or abstract forms, with as little help from the senses as possible. This is the mission of Science. In the other case, it comes arrayed in the bright colors or forms of the imagination, under sensuous forms in accordance with the laws of taste. This is Art.

But now as there can be no Science where there is no truth as its basis, so there can be no Art in the sphere of error, falsehood, or deceit. When the artist, accordingly, panders to a corrupt public opinion, attempts to varnish over vice, or to give expression to his own subjective lust, infidelity or sensuality, he has lost his true polar star, profaned the name of Art, and forfeited his niche in the temple of the muses. At times Lord Byron soared into the highest regions of poetry, but he, too, often sank down, and defiled his garments in the dust. The world discriminates and passes a judgment which it never recalls. False art may enjoy an ephemeral popularity; it may bring money into the pocket of the artist, or Voltaire-like call forth the acclamation of the multitude on the street. But when the next wave of human progress comes along, its falsehoods are swept

away and forgotten. The works of such artists, however, as Homer, Sophocles and Phidias remain and continue to be the admiration of the civilized world.

*The Science of Art.*—As, therefore, Art may be abused just as well as Science, and be employed in the service of sin and error, there ought to be a philosophy of Art to keep it within its proper sphere of truth, so that it may not be allowed to serve the purposes of lust and falsehood.

Important interests consequently require that the national taste should be kept pure, and this can be best done by bringing it from time to time before the tribunal of general principles or laws, and requiring it to give an account of its stewardship. This is so much the more necessary, because, as it has so much to do with sensuous forms, its true or spiritual character may be overlooked or ignored. It then becomes false to its calling and plunges into the depths of sensuality. Or, if it remains true to itself, the outward form attracts supreme attention and becomes an object of religious homage, as with the statues of the saints or the paintings of the Virgin Mary in some Christian countries. Heathen Art generally is thus prostituted. Hence it becomes necessary that we should have a science of Aesthetics, or a philosophy of the Beautiful.

*Art National, but Universal.* — Art, as a matter of course, will vary in character with the age or land in



which it is produced. Thus we have a Grecian, Assyrian or Egyptian Art. We have also a Heathen, or Mohammedan Art, and under the light of Christianity we have Christian Art. Its character will depend in a large degree upon the maternal soil out of which it grows, and its intrinsic value will vary with the amount of truth, which is involved in a given form of civilization. But in the midst of all these variations, there is that which is immutable and enduring. Thus Winkelman speaks of the masterpiece of Grecian sculpture: "Of all the antique statues that have escaped the fury of barbarians and the destructive hand of time, the statue of Apollo is, without contradiction, the most sublime. One would suppose that the artist composed a figure purely ideal, and employed matter only because it was necessary for him in order to execute and represent his idea. Its height is above that of man, and its attitude proclaims the divine grandeur, with which it is filled. A perennial spring-time, like that which reigns in the happy fields of Elysium, clothes with lovable youth the beautiful body, and shines with sweetness over the structure of the limbs."

Christian Art creates its own forms of beauty, enthused as it is, with new and more sublimer ideas, but true Christianity is never hostile to the Art of any nation or race, except as it is misapplied or untrue to itself. All Art is humanizing, enters into the culture of

the age, and contributes its share in the exaltation and ennoblement of man.

After discussing the nature of Art in general, Dr. Rauch for the want of time took up only Poetry as one of the Fine Arts, and employed it as an illustration of the general principles that underlie Art in general.

*Poetry.*—Poetry is more expressive and universal than any of its sister arts. Architecture, Sculpture, Painting and Music are all more or less circumscribed in their range, and, from their nature and the character of the material they must employ, they can afford only partial glances into the ideal world. Poetry, on the other hand, has no such limitations. “The boundless universe is hers.” Human speech, more flexible than marble or color or sound, is the material which she shapes for her use and transforms into every possible form of beauty. It can be made to reflect all possible forms of beauty in nature, or penetrating the world of consciousness, depicts the highest, the holiest, the purest feelings and sentiments of the human breast, with more life and power than Painting or Music. She takes her flight into still higher regions and expresses purer ideas or thoughts of God, Holiness, Justice, and Truth in their native beauty.

*Poetry and Prose.*—Poetry, as one of the Fine Arts, is best understood by distinguishing it from that sphere of literary activity towards which it sustains a polar

relation. Poetry and prose constitute an antithesis and occupy separate spheres, although sometimes in the hands of the initiated are made to interfere with each other in their specific vocations. As a consequence we meet with poetic prose or prosy poetry, just as the one or the other element predominates. They are incongruities in the sphere of the arts, and involve a confusion of ideas, whose boundary lines are distinct and ought to be observed. To write plain and humble prose, requires art and cultivation of a high order. But poetry is a distinct province, which stands by itself, and has given rise to a different branch of Art.

*Prose Works.*—Prose varies in its character. It may be descriptive, narrative, argumentative or speculative, but in all cases it is simply *reproductive*, and fidelity to the objective world, which it describes or investigates, is essentially necessary. The historian is expected to narrate events just as they occurred; he is not allowed to omit any essential fact on the one hand, nor, on the other, to give too much significance, or too high a coloring to those which he details. He penetrates the meaning of his materials and unfolds the laws of human progress. It is his office to discover what *is*, not to invent, and he is, therefore, no poet, or, as the word means, no maker. If he attempts to do that, he is a falsifier. Oratory seeks to convince and persuade, and this is accomplished, when the orator has proved that a

particular case belongs to a general principle, truth or rule. He, as well as the historian, adorns his productions with flowers gathered from the garden of poetry, but these must be kept in a subordinate relation to the ultimate effect, which is to be produced. It is a sad mistake, therefore, in an oration, when it is so constructed that the audience forgets the particular point, which is to be established, and is thrown into an ecstasy of admiration at the gorgeous imagery under which it is concealed. Oratory, like history and science in general, creates nothing; it simply reveals what already has an existence in the natural order of things.

A sermon ought to be prose, but never prosy. It should be like a tree, a unity with fruit on it, not mere flowers or blossoms. Sensational preaching is apt to pass beyond the mission of the pulpit, and to lose sight of all true oratory. The effect often is to send the people home filled with admiration of the preacher and his fine sermon. He possibly may not have preached at all, but simply performed the part of an actor. When the Athenians heard an oration from Demosthenes, they said: "Let us go and fight Philip." When they heard Cicero, they went away admiring his fine language, his sentences, his periods.

*Poetic Freedom.*—Poetry, on the other hand, is *inventive, creative and productive*. The poet must have as sacred a regard for truth as the prose writer, but in his

representation of it he is not bound so rigidly by the historical order in which events or phenomena have taken place in the real world. He is perfectly free to select such facts as he needs, or to create new ones, if necessary, just as it may suit his purpose. With poetic instinct, peculiarly his own, he gathers his material anywhere in the broad fields of nature or history, and with an innate plastic power of his own gives them such a form as will be best adapted to reflect his own thoughts or satisfy his ideal. To Homer it was quite immaterial whether the siege of Troy was what he described it, or simply a piratical excursion of the early Greeks. With the few facts handed down by history, he created a siege of his own, which, if it were entirely fictitious, has concentrated, as it were, into one of the focal points of history the rich heroic life of the early Greeks, and with more effect and more truthfully also than any historian could have done with his own scanty material. Virgil following in his footsteps, describes the result of that memorable siege, the Trojan horse, the horrors of burning Troy, with its midnight fires lighting up the neighboring coast. It may be the creation of the poet, but what of that? The whole scene finds its meaning in the virtue and filial piety of his hero Æneas, escaping from the ruins of an old order of things, with his aged father Anchises on his shoulders, and carrying with him the paternal gods and the elements of a future magni-

ficent empire in the Far West. Virgil thus presents a better idea of what the Romans regarded as virtue, piety and morality than their moralists, Cato, Seneca or Epictetus.

Similar illustrations may be drawn from a different sphere. Our Saviour in teaching the mysteries of the kingdom of heaven to the common people, draws His illustrations from the various walks of human life. Most probably few of the facts which He employs in His inimitable Parables occurred just as He stated them. That was a matter of no account, and the people understood Him very well. John Bunyan in his gloomy prison-house created an outward world of his own to serve the purpose of his wonderful Allegory. Had he possessed Pope's or Dryden's powers, and composed his work in their versification and rhyme, he would have not only excelled them, but have been classed among the greatest poets that have ever written. It is, however, doubtful whether his work in such a form would have been as useful as it is now. He was a representative man of his age, and was destined to live and help to mould the future.

But again, prose differs from poetry in the manner in which the external material and the inward spirit are brought together. Poetry is older than prose, and, therefore, although its contents may be the same as prose, yet the connection between the form and its con-

tents are not the same. In poetry the general and the particular, the law and the phenomenon, are not separated, as they are in prose by critical reflection.

If we examine the inner constitution of prose works, we find ourselves in an entirely different world. Here the critical judgment has been at work, and analysis has drawn the line sharply between the soul and the body, the spirit and the letter, between the law and the phenomenon, between cause and effect, between means and end. The separation has been useful, and involves an advance in human existence ; but the process has been the destruction of all true poetry, as certainly as the dissecting knife in the hand of the anatomist destroys the beauty that still lingers on the human form as its vital powers leave it. The transition from the region of poetry into that of sober prose is immense, as great as the passage from a campaign country, where perfumed breezes are wont to sport with shrub and flower, into some gorgeous hall, illuminated it may be with a thousand sparkling lamps, but otherwise filled with innumerable skeletons left behind by the hand of Science.

*Romance* has the form of prose, but is in fact poetry, and often of a very high order. The spirit of poetry here throws aside the restrictions laid on the poet by the laws of versification, of rhythm, or rhyme, and expatiates with all its own assorted nature freedom through the realms of fancy. It is, however, not lawless, but

just as subject to law as the poet. Hence we have worthless novels—mere empty trash—as well as such as the ennobling and humanizing romances of Sir Walter Scott. But true poetry is the twin-sister of music, and was originally intended to be sung to the notes of the harp or lyre, and is best embodied in verse or rhyme, where it is expected to employ a style and dignity of language, which best comport with its ideal character.

*Poetry, the Universal Art.*—Poetry, if considered in its relation to itself, must have as its animating soul something that is *general*, such as an real *action*, purpose or fact, that has a central significance, with a union in itself, and its different parts or utterances. This generality must not be something separated from the real world ; it must not be something abstract or lifeless, but in the fullest sense concrete and real, in which the parts that go to constitute the totality or union have an internal connection. The scenery or development must have about it a human character ; for, though Poetry, as the universal art, is not confined to any particular rank of beauty, now soars to the regions of eternal light and lays its garlands before the throne of God, now descends into the gloomy shades of Hades, or walks the green earth and gathers beauty from the humble daisy ; yet it always seeks to make its home with man, sings a human song, which, if it ascends to Heavens, goes down



into Hell, or resounds throughout nature, it is still made up of human affections, human sympathies and human thoughts.

*Poetry, National.*—In the Iliad, the wrath of Achilles is the central point, from which is evolved with wonderful classic beauty, and yet with wonderful ease and speed, the heroic life of Greece, bringing before the mind of the reader panoramic views of her social, political, military and religious life, her virtues and her vices, her glory and her shame. What, in the natural course of events, it required centuries to develop, is here concentrated and evolved on the plains of Troy in a period of less than two months. Critics have not discovered the same unity, the same diversity nor the same completeness of parts in Virgil, Milton, or even Dante. Yet these are truly great poets, because they embodied the spirit of their age in their immortal works. If we wish to understand the religious spirit of the Middle Ages, we must go to Dante, who describes it faithfully, with its errors and superstitions in his Divine Comedy. The same is true of Milton. He represents truthfully the England of his day, with its theology and moral earnestness. Sir Isaac Newton, it is said, took no interest in his poem, because it *proved* nothing. Of course it did not. It was a work of art, not a treatise on science.

This country has not as yet produced a national

poem, although we have some real poets. Uncle Tom's Cabin is a work of genius, but it represents only one part of our character, and that a very dark one, which we have outlived, because it was not truly American. Full justice, perhaps, has been done to our American Indians by Cooper, Washington Irving and Longfellow. But we are an earnest and religious people, as well as patriotic, and we have a character as a whole which is worthy of being embodied in song. The greatness and grandeur of the American spirit—on both sides—came out in our late conflict, and surprised the world. Who will embody it in a national epic? The time has perhaps not yet arrived. We must live a while longer, and gain another great victory by getting out of our one-sidedness.

*Didactic Poetry.*—All philosophic themes, as virtue, honor or religion, viewed as abstractions, are not poetic. Although the realms of the muses are infinite in the world of reality, they do not extend their walks into the regions of abstractions, nor commune with airy nothings, that have neither flesh, muscle, vein or artery about them. When, however, the subjects just named appear in the concrete relations of life and walk as realities under the blue heavens and on the green earth, in the living purpose of man or woman, they are poetic and admit of poetic representation. Then the muse can sing of faith, love, piety, and religion, with more enthusiasm,

and with quite as much truthfulness as the moralist or the philosopher can speculate on these sublime topics. Didactic poetry as such, that is, poetry whose professed object is to teach or instruct, often recommended by those who have the interests of religion and morality at heart, not because they are works of Art, but because they inculcate true views and sentiments, is not pure poetry, at least in its higher forms. It is either the incipient effort of a nation's muse, endeavoring to clothe the sayings of its wise men in poetic language, or it is the product of a later age of reflection, perhaps of a period of transition, when the poetic life is giving way to a life of sober, earnest prose. Didactic poetry, however, has its place,—and that is, when it serves as an accompaniment. In an epic poem or a drama, it is the right thing when some one comes forward and gives utterance to noble thoughts or purposes. When he does this without constraint or hypocrisy, the didactic element is not only in place, but in an eminent degree poetical. In such connections the lesson falls on the human ear like the voice of an ancient seer or prophet. The chief value, and indeed the artistic excellence of a poem, depends on its being so constructed, that it shall without constraint give free expression to the best, the profoundest and holiest thoughts of the human breast, of the age or country. The poems of the Greek tragedians, Aeschylus, Sophocles and Euripides, are remark-

able for the pure and lofty sentiments that glitter on their pages, like gems on the brow of peerless beauty. In this respect, heathen as they were, they present a marked contrast as compared with many dramas that have been produced in Christian countries under much more favorable circumstances. The wisdom, which is thus embodied in the creations of poetry, presents us with examples of the highest beauty—the moral and spiritual. It is a word fitly spoken like apples of gold in baskets of silver. But it is quite otherwise when didactic poetry separates itself from the epos or the drama, and aims at establishing itself as an independent branch of the Art. It then becomes what the Germans call an “*Unding*,” which is not exactly the one nor the other, not true poetry and not pure prose. Some have collected the wisdom of the poets and formed books of Poetical Quotations out of their sayings. But in such cases the wisdom selected has been rudely dragged from its living connections, whilst much of the beauty and poetry have been left behind. Our English didactic poetry, illustrating the moral earnestness of the English character, is not without merit in its place, especially in Young’s Night Thoughts, a much esteemed acquaintance of many serious persons. If the poem falls short of the true idea of poetry, it can be read with profit, daily as well as nightly, on account of its religious, philosophic sentimentalism, adorned with much poetic imagery.

*Descriptive Poetry.*—A similar criticism may be made of the poetry, which takes as its theme some aspect of nature, or its varied aspects as they come before us in the seasons of the year. Here we have descriptive poetry, which, as a mere painting of the face of nature, has no unity, and, of course, is wanting in the animating soul of poetry. Here the theme is not an abstract generality, but a series of particular things that stand in no connection with some central point of unity, or some general idea or purpose of man. Nature finds its true meaning in man, who is the centre and vanishing point of all her productions. Without man it is meaningless; it has neither sound, nor variation of color, and such must be the nature of all poetising, that does not make man occupy a prominent position in the foreground. Descriptive, like didactic poetry, when separated from true lyric, epic or dramatic poetry, is out of its place, and loses the aroma, which it exhales when in its proper relation, as something subordinate to the development of a truly human activity. Description is called for in poetry of every kind, but the true poet employs it only as it may serve to embody his ideas or give animation to thoughts that are struggling for expression in his breast. There is all the difference in the world between a professedly descriptive poem, and the descriptions of nature as they come forward in the *Iliad*, in the plays of Shakspeare, or in the better parts of

Lord Byron's poetry. In the latter case, nature is made an organic part of the poem ; it is the background of the scene in which are human actors ; and from its hidden retreats, it seems to sympathize with the passions of men, or else to give out omens of a dark and frowning disapproval. In Goethe's *Faust* natural scenery stands in intimate connection with the evolution of the deep problems of human life, whilst the landscape painting of Thompson's *Seasons* carries with it no such earnest meaning.

Next to poetic themes, evolution, embodiment or representation, claims the attention of the poet and illustrates his art. He carries with himself a unity that must unfold itself in multiplicity, and this in accordance with inherent laws. The material which he employs in the process must, of course, be taken from the country or latitude in which he was born and educated, for he is as much the product of his age or country as its flora or fauna. If he sings in the cold regions of the North, his song, although pervaded with warmth of feeling, has in its external aspect something dreary, akin to the appearance of northern scenery. It has nothing gorgeous about it ; only here and there a flower, that has not been bitten by the northern blast, lifts up its head. If he sings in a more favored zone, where nature appears in her more diversified forms of beauty, where flowers bloom profusely, and a luxuriant foliage is vocal with

the music of singing birds, he catches the spirit that animates the world around him, that slumbers on the hill-side, the river bank, or the more hidden retreats of nature, and infuses it into his song. If he have genius like Homer or Shakspeare, every manifestation of nature, from the zephyr, blowing softly over gardens of roses, to the wild uproar of the tempest, is woven into his song, stereotyped there and consecrated to the spirit of beauty. Natural scenery is thus rendered classic, and continues to excite local emotions in the mind of the traveler in distant ages, when temple and monument raised by the hand of art, lie in ruins around him. Who now needs make a voyage across the ocean to form an idea of the scenery and the varied aspects of Greece, her coasts, her islands and seas? Have they not been engraved on tablets more durable than brass? Are they not written in the chronicles of the poets?

*Lyric Poetry.*—Turning from the external world of nature to his own inner world, the poet employs his own subjective feelings, and embodies them in song. He sings of his own sorrows and joys, of his disappointments and hopes, of his loves and hatreds, of his depressions and aspirations. This is *Lyric Poetry*, which is or should be predominantly *subjective* in its character. It includes the song, the ballad, the psalm or hymn, the elegy and all those poetic effusions, which have as their animating principle some deep feeling of the heart. It

is subjective, but not in such a sense as to make it independent of the outward world. Feeling is called forth and modified by the circumstances in which the lyric poet is placed ; but these only serve as the occasion for poetic development ; and hence, although he takes as his theme some external subject, as Pindar the Grecian games, or Schiller the successive stages in the formation of the Church Bell, it is soon left out of sight amidst the exuberance of the poet's fancies, and the variety of concordant thoughts and feelings to which it has given rise. Further, lyric poetry is subjective, but not in such a sense as divests it of its generality. With unerring instinct the poet selects from a chaos of conflicting feelings only those that strike a sympathetic cord in the breasts of men generally, and that carry with them a general significance. He thus attains a position beyond himself, and lives and breathes in the atmosphere of the universal. Unless he can thus get beyond his own subjectivity, his poetry would be simply an ebullition of feeling, destitute of reality or truth, and of no value or interest to the rest of mankind. We have illustrations of this universality in the Psalms of David, and in many of our church hymns, which travel from country to country, from age to age, and maintain their perennial sweetness.

*Epic Poetry.*—A still wider field of poetic wealth is found on the outside of the mind and heart of the in-



dividual poet, in the world of mankind at large, in human history and experience, in nationalities and races, along the broad stream of history. He then selects the material from the external world, which he proceeds to reduce to a poetic form. He usually summons into his presence the wisest, the bravest, the best man, or the fairest and most virtuous woman, and, having appropriated to his own use the beautiful or the grand in their character, he dismisses them, and creates wiser, braver, more just and chaster beings for the ideal realms which he proposes to speak into existence. The characters thus formed, each beautiful and complete in itself, are, however, simply organs of a grand unity,—actors on the scene. Connected with some important event in history, they are gradually evolved, as they are called up to take part in the solution of the life-problems of the age. The real poet cannot rest satisfied with drawing scenes or painting portraits. He, therefore, breathes into his ideal creatures the general or national life, in which he as a genius lives and moves and has his being, and causes them to express the wisdom, the virtue and the morality of his age or country. Poetry thus becomes national in its costume, and serves as the best exponent of a nation's character and taste.

But Poetry, as in the case of Art in general, constantly tends to rise above mere nature and to open up a communication with the supernatural world. The cos-

mos would be incomplete, without the light of the heavenly world shining down upon it. Accordingly, we find that it embodies more or less the theology or religious spirit of the country or age, in which it is produced, under a concrete form. If the poet be a heathen, like Hesiod or Homer, he sings believingly and piously of the gods and their relations to man, untroubled by the scepticism or the doubts of the philosopher; or, if he be a Christian, baptized in the deeper spirit of his age, he "soars above the Æonian Mount," and animates his scenes with the benignant spirit of Christianity. If he borrows less of inspiration from the vale of Helicon, he drinks the more deeply from "Siloa's brook, that flowed fast by the oracle of God," and sings of the true God, of Christ and His Church, of the Cross and the Crown. The great Christian poets of the Middle Ages, Dante, Tasso, Ariosto and Calderon, are, under this view, the best historians of their times, which, to say the least, were intensely religious. Dante in particular, who towers above the rest, and disputes the palm of superior genius with Homer and Shakspeare, has concentrated in his sublime allegory not only the wisdom and science of his times, but has given the most magnificent local habitation to the reigning religious and theological spirit of his age—with all its errors and its bondage to the letter. He was the Poet Laureate of medieval Christianity.

The poetry that thus sings of the world on the out-

side of the poet is Epic Poetry, and in distinction from Lyric, is *objective* in its character. It expresses the feeling of the poet, but here no longer do the notes of joy or sadness appear to fall from his own lyre, but are represented outwardly and objectively in an historical narrative,—in historical personages. The scene is laid in the heroic period of a nation's history, or in an age of renewal and regeneration, replete with life and the poetic fire.

*Dramatic Poetry.*—Dramatic Poetry, on the other hand, unites the distinctive features of lyric and epic. It has a developed totality, that is spread out before us as in the epos, and has, therefore, an objective character. Yet it is not so restricted as epic poetry to the historical and the past. In this respect it is universal and free. It avails itself when necessary of the lyric or subjective element, and permits the poet, through the chorus, to give free activity to his own internal feelings. The whole plot, moreover, is not something past and finished, but in a process of development before our eyes, and resulting from the subjective passions and interests of its heroes. This kind of poetry had a classic development in Greece and arrived at its acme in Shakspeare, Goethe, Schiller and a few others.

After describing in detail the different kinds of poetry, Dr. Rauch went into an analysis of the great poems of different ages and countries, such as the Cid of Spain,

the Mahabarata of India, the Niebelungen Lied of Germany, Ossian's great poem, the Edda of Iceland, and others, more generally known, of which we can here give no account.

*Remarks.*—These lectures of Dr. Rauch, as already remarked, made an impression on the minds of the students at the time, and produced, as we thought, beneficial results. Some of them reveled in works of fiction of the baser sort, and especially in the obscenities of Lord Byron's worst productions, which they maintained were his best, and written too, as they avowed, when he was under the influence of wine, in which they were probably correct. The new critique of poetry, which was set up, gave them a better idea of Art, and of what was good and bad in the poets.

The religious students, on the other hand, also needed instruction on these matters. They were more or less puritanical and quakerish in their views of Art. Some of us had read little or no poetry, except what was religious, which may have had little or no poetry about it. All of us were not sure that our religious profession allowed us to read Shakspeare at all, unless in an expurgated edition. Our reading consisted largely of such volumes as the Evangelical Family Library, a dozen or more in all, bound in blue. One of the Library Societies, it is said, ordered the immortal work of Cervantes to be burned in the fire as a demoralizing book. It

was probably done on some individual's own authority. It grieved Dr. Rauch when he heard of it. But after the lectures on Aesthetics had been delivered, a change took place among us for the better. We read the poets eagerly, and what was better, we had some criterion by which to judge of what was true poetry and what was trash; and in the sphere of fiction, of what was truthful and of what was mere balderdash, or lies like those of Baron Munchausen. We were thus set free from an unreasonable restriction in the progress of our education, and the way was open for us to graduate as bachelors of the Arts as well as of the Sciences. It helped us not a little to get the full benefit of a liberal education, for which we were sent to college.

Dr. Rauch was a cultured Christian gentleman, refined in his tastes, and looked upon everything around him with an æsthetic eye. Sometimes he found it difficult to continue his lecture, when anything in the classroom was incongruous, or out of place, and he sought to imbue upon his students the importance of uniting the beautiful and the good in their conduct. In his day the question of supplying the Church with a new liturgy was under discussion. In referring to it he incidentally dropped the remark that a liturgy was a "work of art." This made an impression on the minds of many that was never forgotten; and it became a fruitful germ in subsequent discussions.

## CHAPTER IX

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### **Rauch's Christian Ethics**

We frequently heard the students of the Senior Class speak of Dr. Rauch's lectures on Ethics, and judging from the impression which they seem to have made on the minds even of the more thoughtless among them, we judged that they must have carried with them some special power of attraction. The religious students spoke of them as a highly edifying exercise. It was a general remark that they inculcated a very pure and exalted morality over against the false theories of morals of the day. All this had the effect to interest the students of the lower classes in the subject in advance, and to prepare them for this study when their time came. Much of what was taught in the lectures was metaphysical, and required close attention ; and, as we thought, deep study, in order that it might be understood ; but that was not without its influence on us ; and we were for the most part quite willing to exert ourselves to master the hard problems that were proposed to us. Some of us succeeded, and some perhaps not, but all learned something valuable and were impressed with the dignity and usefulness of the science.

The notes that were taken of the lectures, at the time, passed from one generation of students to another,

and were preserved in manuscript. They are pretty extensive; but of course they fall short of what they were when they were delivered from the rostrum with the warmth and inspiration of the professor, as he enlarged on each point of his theme. We studied them, taught them several years, compared them with Daub's lectures on the same subject, upon which they were based, and now give our readers some of their leading thoughts, mostly in the way of general statements, using technical terms only where it seems useful and necessary.

*Division.*—The whole subject is divided into Two Parts, the one general and the other special. The latter speaks of particular duties, and their relations to each other in a system. This latter Part arrested the attention of a particular class of students, and it is said, had its influence on their conduct. The other Part, which had a special attraction for others, considered the origin and foundation of morality, and discussed general principles, such as the nature of law, the principle of moral obligation, conscience, the good, rights, liberty, necessity, and so on.

*The Natural and the Moral.*—Ethics is the science of morality: but that which is moral is to be distinguished on the one side, from that which is *natural*, and, on the other, from that which is *immoral*. The animal lives in the sphere of the purely natural, and it therefore has no duties and no moral character. Morality exists only

in the human world, where there is personality, endowed with reason and will. The natural may exist without the moral, but the moral cannot exist without the natural, because it is a part of the universe, its crown and end, of which the natural world is the outward or physical basis. Morality is a part of humanity, something concrete, not an abstraction ; it is the glory of man, without which he is no longer man, but something else.

The moral on the other hand is to be distinguished from the immoral or sinful, which is something inimical and destructive to it. There must, therefore, be some law which underlies it, makes it what it is, and gives to it a distinctive character. Law is fundamental, and rules supremely in all forms of existences.

*Law as an Abstraction.*—The word law in general is often used as a mere thought or abstraction. Lawyers and statesmen are most concerned with particular laws in their application to society. They have to do only with outward obedience—not with the motives of men in their obedience, or the nature of law as such. Hence it is that the term law has come to mean little or nothing, and actual laws are regarded simply as rules involving in themselves no such living power as they derive from their source in the general law.

Blackstone defines law as “a method of action,” which suited his purpose as a civilian. The laws of the state are specific laws established for its own protection : they



require mere outward obedience and have nothing to do with the animus or spirit with which they are to be obeyed ; but back of them is the divine law out of which they spring, and from which they derive their power and their claims to obedience. It would be well, therefore, for lawyers and statesmen to bear this in mind, which they sometimes do in their more sublime flights of eloquence. It would add dignity to the bar, and power to law-givers, if it were felt that law has a divine no less than a human side, and cannot be handled as mere public opinion, or the arbitrary opinions of majorities or of mere individuals.

*Law in the Concrete.*—But whilst the word law has thus come to be regarded as a mere abstraction, it is not always understood in that sense. Even newspaper editors catch a glimpse of it, sometimes, of its majesty as a reality, that has an actual existence, as when they speak of its power in asserting the claims of justice and visiting upon the head of the criminal the penalty of his misdeeds. This is not mere figurative language, but the expression of a true intuition, and the people so understand it.

*Law in General.*—All law is one, and is simply the manifestation of the same divine power in all the different spheres in which it is active. Its mission and functions are everywhere the same. In the crystal it is the power that brings together many particles of matter and

gives them a particular form ; or in scholastic language, the power that unites form and contents. In the plant or animal it performs the same office. Man as a whole in his numerous and diversified activities is also the product of law, from his lowest to his highest form of activity. But here comes in the moral law, which is to rule him as a personality, a free agent, and bring about his perfection. Here the contents are men's thoughts or reason, and a holy will is the form. Their union is the work of the law. The process is a growth that is controlled by law throughout involving an inward generating power or force, even more so than in the case of the plant or animal. In the world below man, law rules exclusively by necessity : in man, by freedom as well as necessity.—The philosopher Kant compares the moral law with the law of gravitation. The one controls the physical universe, the other does, or should, the world of intelligent beings. Both filled his mind with wonder and amazement.

*The Moral Law.*—The moral law, in order to be a reality, a power for the human will, must have *individuality* for individuals, *particularity* for States or nations, and *universality* or *generality* for mankind at large.

We have many specific laws or rules for the government of life. We meet with them in the Family, the State and the Church. These in themselves are not the moral law ; they, however, do or should grow out of it ;

they carry in them all their power or vitality only as they are pervaded by it. There is, therefore, a radix or root out of which all other laws for human beings grow a *lex legum* or law of laws. This must first be considered in a treatise on morals, as it is the foundation on which all morality rests. It leads to the origin or source of all law in the bosom of the Deity. Of this Cicero speaks when he says that it is everywhere the same, the same at Athens, the same at Rome, and the same everywhere else. Of this the poet Sophocles also sings :

"O that 'twere mine to keep  
 An awful purity  
 In words and deeds, whose laws on high are set  
 Through heaven's clear æther spread,  
 Whose birth Olympus boasts,  
 Their one, their only sire,  
 Which man's frail flesh begat not,  
 Nor in forgetfulness  
 Shall lull to sleep of death ;  
 In them our God is great,  
 In them he grows not old for evermore."

*Its Objective Existence.*—This generic or objective existence of the moral law is frequently spoken of in the Scriptures, in the Psalms, especially in the 119th, and in the writings of the Apostle Paul, where the language is far from being figurative, and expresses something concrete, not abstract. So the unsophisticated people understand the Bible. As such the moral law stands primarily and immediately in the divine will, as originally an idea or thought of God. But he posited or

located it in his universe, in humanity, where it has nothing between it and its source. It is not derived from anything else ; it does not come from the force of circumstances. It is not born of blood, nor of the will of the flesh, nor of the will of man, but of God. As an original and primitive expression of the divine will, it is strictly a creation, not a development ; it is a part of that creative act of God by which the universe was summoned into being, and has formed ever since a vital part of the world of humanity.

*Its Qualities.*—The moral law has two qualities, which have both an objective and subjective existence, *generality* or *universality*, and *necessity*.

*Its Generality.*—In its character as a concrete generality it is intended for the whole human race, for all possible conditions of human society, for all human wills, and is the parental source of all conceivable laws. It is here a veritable genus, out of which species or classes of laws, or particular laws, take their rise and derive their vitality.

*Its Necessity.*—As law it has the necessity which is inherent in all laws. It cannot be set aside, for it is a part of the universe ; one of its main pillars. Man cannot flee from it : it follows him wherever he goes, out on the ocean and into the wilderness, and makes its voice heard, in the storm no less than in solitude. Everywhere it speaks as law. It is not a physical ne-

cessity which is blind and compulsory, but a moral necessity. It addresses men universally as a *shall* or an *ought* ; and so in the case of free agents, it may be violated, but never without harm.

*It Becomes Subjective.*—When the law thus in its generality and necessity enters the human consciousness and controls the human will with its free consent, it becomes *subjective* under both aspects, and for each personal being it has actuality. Its necessity becomes liberty ; and its generality produces fruit on the tree, which gives to man the true knowledge of good and evil. Then we have true or Christian morality.

*Christian Ethics.*—Heathen nations generally have regarded the will of their gods as the rule for their actions and conduct. Conscience teaches them this. Hence their superstitious practices and their great fear of offending their imaginary deities. Christian people everywhere regard themselves as amenable to the will of one true and living God. All true morality, therefore, consists in the union or agreement of the human with the divine will, and the moral law can be nothing but the law of God. This is the doctrine of the Bible ; and the science of morals can be true only as it is based on the divine law. It must, therefore, be Christian Ethics, and take for granted that a divine revelation has been made to man, such as we find in the Bible. Else in our present helpless condition we could not know what the divine

will is. A purely speculative system of Ethics—built on the pride of human reason—can have only a transient value, with little or no authority, whilst one that is Christian and biblical may be just as philosophical as it is Christian and theological.

*False Theories.*—Having established a firm basis for all true morality, Dr. Rauch reviews and refutes with much critical acumen the systems of Moral Philosophy, which he regards as erroneous and contradictory to the true interests of morality. Here great confusion obtains ; one system clashes with the other ; and as a consequence we have a medley, the inevitable result of a departure from first principles, or the harmony of the universe which God himself has established.

*Montaigne* and others say that education is the principle or germ of morality. But this needs something that shall be its ruling power. When it is itself sound, it is a *help* to morality, not a producer.

Let every one make the general good the principle of his life and actions, says *Mandeville*. That is all well enough in its place, and not selfish. It is a lesson for statesmen and politicians. But what is the public good ? It is an end, a *result*, something hoped for, which a sound morality is to bring about.

The Eudaemonistic school says that the desire of happiness or pleasure is a sufficient guide for the conduct of men. Nature herself ought to be sufficient to protect

them from what is evil and lead them to what is good. Here we have a variety of professed principles, but all of them are more or less of a selfish character. The Epicureans found their happiness in sensual pleasure, and so it is with the Mohammedans. Christian writers, who adopt this system, have a higher idea of happiness, which they may take from the Bible. Archdeacon Paley, whilst he makes the will of God the principle of moral science, says that the desire of eternal happiness is the proper motive for our actions. But even here the divine will is reduced to a mere guide, whilst one's own happiness is the main thing. God appears to exact certain duties from men, which they perform for their own benefit in another world. This cannot be regarded as a pure morality. Happiness is the *reward* of a righteous life, not its life-giving power. Paley's principle suits one side of English character, in which self is a potent element.

The Sentimental school, represented by *Hutchinson* and many other benevolently inclined individuals in England and elsewhere, bases its philosophy of morals on what is called the *moral sense*. But mere feeling is blind or variable, called forth by something external. If it is moral, it shows that it has been produced by a power beyond itself, and that is just what the moral philosopher ought to look after and make prominent.

*Chancellor Christian Wolf*, the disciple and follower of Leibnitz, generalized all duties until he found one which he supposed involved in it all the rest. He said that every man should *perfect himself*, and make this the end of his being. As a maxim it is good enough, but as such it is a mere abstraction, not a law. It is scriptural in sound, without, however, the surroundings which it has in Scripture. It is a good rule for one who carries in himself already a true moral life.

The systems of morals thus far considered are superficial, and fail to build on a solid foundation. They lack in true moral earnestness and refute themselves. They leave out of view the real character of that power which works upon men through their consciences, which is something different from mere feeling, sentiment, love of pleasure or self-interest, and demands their obedience to a law or authority which comes to them from some region beyond themselves. But there are two theories that differ in this respect from the rest, and are not only earnest, but profound. The one was promulgated by *Zeno* in Greece, and the other by *Immanuel Kant* in Germany, in modern times. They differ, but have much in common. Both are based on human reason, and both go on the supposition that man is sufficient of himself to direct his own ways.

*The Stoic Principle.*—Under one aspect the Stoics did not differ from the Epicureans. “The principle of



Epicureanism," says Dr. Rauch, "was a refined and prudent self-love, which prompted the endeavor to reduce pains and wants to the smallest, and to increase pleasures to the highest degree; to select of all pleasures those that were the most refined and most durable, and always to preserve an unclouded serenity. This latter point led to Stoicism: for in order to be cheerful constantly, we must feel ourselves entirely independent of all things around us, neither *fear* nor *hope* too ardently, but always be ready to resign every wish and every possession. A wise man, in their opinion, was one, who, free from every fear and hope, free from the dominion of every passion, was ever conscious of his greatness and felt the highest gratification in viewing his own virtues. In these the happiness of man was placed. Thus every one was, or ought to be, the author of his own fortune during life."

The two systems of morals, which were the pride of ancient Greece, had each a philosophy of its own underlying it; and these were of an opposite character, the one atheistic and the other pantheistic. The Stoic was the most philosophical and profound. He regarded nature as a unity, in which the diversity of phenomena was held together by some common tie. Otherwise it could not endure; the parts must fall asunder and perish. Nature itself is this animating principle, the soul of all things, the source of all reason and free activity in man.

As the soul of the world, it became deified, a godhead, whose body is the universe. Thus the profoundest speculations of the Stoics led them into the abyss of Pantheism, where the deepest thinkers among men always plunge, when they reject or do not possess the light of divine revelation.

According to this view, single objects or things have no existence of their own. They are all pervaded with the deity. Stars and plants, animals and minerals, are animated principles, are a part of God, and their life and soul are divine. Man alone becomes *conscious* of this fact, and when he consciously develops all the possibilities that slumber within him, he becomes the truly wise man. Hence his mission in this world is simply "to perfect himself." The end of all wisdom is to realize the divine nature in ourselves, and then we become gods. But such a realization is encompassed with many difficulties, partly in ourselves, and partly in nature, where we are surrounded on all sides with a world of evil. But the true Stoic must not be discouraged or appalled. Every effort that he makes to conquer the impediments in his way is virtuous, and as he succeeds he attains to *virtue*, which is the true path of human life.

Virtue, although not the end of morality, is valuable in itself; and it is the means of reaching the grand object of human existence, to be as free as God,—and in

fact to be His mouth-piece and proper personal representative in the dumb world of nature. Virtue is the agreement of our actions with the dictates of reason within us ; but as this agreement is difficult to bring about, it becomes men to show their perseverance and resolution in fighting against all obstacles ; and if they are not always successful in removing the impediments out of their way, they must exercise, in a heroic, Stoic sense, patience and endurance. The difficulties which they experience in themselves, such as passions or desires, the true Stoic must surmount or crush by an effort of his own will. By thus overcoming the world, he imagines that he is supremely happy, exalted far above all other men. But he becomes proud, haughty, and is not as free as he imagines himself to be. He is great in words, but little or nothing in works. He takes no interest in the world : his interest centres on that lofty consciousness of his divine origin and absolute freedom from the cares which disturb other men. The world has nothing to offer him, because it is something beneath his notice, and when he gets tired of it, he takes his own life and retires from it as unworthy of his attention. It is said that when Zeno broke his little finger, he committed suicide.

Stoicism is a legitimate, logical system, when its premises are admitted, but these, as we now know, are inadmissible. We have learned better things in the

school of Christ. It is the conclusion to which all true thinking must lead men, when they either do not possess, or when they reject the light of divine revelation.

*Kant's Principle.*—In modern times the greatest architect of a system of morality by far was Immanuel Kant, Professor in the University of Königsberg, Germany. His theory in substance resembles that of the ancient Stoics and in the end comes to the same thing; but it sprung up in the light of Christianity, came from one who professed faith in Christianity, and was, in a great measure at least, free from the underlying pantheism of the ancient system; but, as it is based on human reason, it is of the same general character as those vain efforts, that had gone before, to find a principle which should govern human life and conduct in man's weakness and uncertainty.

*His Categorical Imperative.*—It is a special merit in Kant's system which raises it immeasurably above other systems, that he refers all morality, not to policy, expediency, happiness, pleasure, or to any motive outside of himself in the world of experience, but finds its law within, in man himself, not so much in his intellect, as in an intuition of human reason, in his conscience, in his moral nature. There he hears a voice which commands him to do and not to do certain things, and thus to preserve his moral integrity. It says to him without any preliminary consultation with him, "Thou shalt" or

“Thou shalt not.” This commends itself at first to our experience, and meets with a response from our minds. Kant calls this a “categorical imperative,” an expression well chosen, and widely known in the philosophical world.

*His Autonomy.*—Further, Kant maintains the “autonomy” of the human will, another expression which has become quite famous. By this we are to understand that the will has the power, independently of any outside force or influence, of determining itself, or in other words, that it is a law to itself, and that there is such a thing as the *Freedom of the Will*. All this savors somewhat of the old Stoic school, but it contains much that is truthful in it. Certainly God formed man for freedom and he wished him to be autonomic,—but experience goes to show that he has lost his freedom and with it his autonomy.

*Prof. Daub's Critique.*—In regard to this point we here quote from Professor Karl Daub, the teacher of Dr. Rauch at Heidelberg, upon whose system of Theological Ethics Dr. Rauch mainly based his lectures. Reviewing Kant's theory he thus concludes :

“It then follows that either Reason gives the moral law, or that man gives himself the law for thinking and doing by means of his reason. This is autonomy, and all the laws must proceed from the reason. Thus two propositions present themselves which are opposed to

each other : the one is that Reason gives the Law, and the other that God gives it.

“The Bible teaches us that God has given the Law. Is it justified in making this assertion ? We have thus a dilemma in the two propositions that have just been made. If it be true that Reason is the author of the Law, then it is not true that God is its giver ; and so on the other hand, if He is the author, then it is not true that Reason has given it. But only one of these two things can be true. Which of them, then, is true ? The Critical Philosophy has decided in favor of the first ; but it has sought by a middle way to be in harmony with the second, inasmuch as it concedes, what rationalism does not, that a revelation of God and His will as the law for men is something possible. But it goes no further than this bare concession, and still maintains that reason furnishes the law, and so asserts that man needs no revelation. This philosophy may provide for itself a way of escape by saying that whilst man by his reason gives himself the law, it may also still be said that God gives it. This, however, is simply a begging of the whole question, for if the view that the law is human prevails, then every other view must yield, and its divine origin must be ruled out.

“Reason then is the law-giving power, but that is only a phrase, for it is neither a power in itself, nor does it possess any power as such. If it be said that man gives

himself such a power by means of his reason, then the law has its power, whatever it possesses, in and through man himself, and he is thus almighty. This may be illustrated by the story of Samson. The law may be represented as the hair of his head, by which man is endowed with power, but the harlot, Delilah, which is the Critical Philosophy with its rationalism, comes along and cuts off the hair. Its character and pretensions are best expressed in the saying that "man is the measure of all things." But there is no truth in this philosopheme, because man himself stands under a certain order, and it is only in this way that he becomes a measure for other things."

On this same subject we quote the following from the pen of Dr. Thomas G. Appel, one of the successors of Dr. Rauch in the presidency of the college now at Lancaster :

*Another Estimate.*—"In regard to Kant's system of Ethics, as a whole, we present the general criticism that it rises no higher than a pure and lofty *legalism*, whereas a pure morality must rise into the sphere of *love*. His theory of morality is worthy of the dignity of man ; it is among the purest and best set forth by philosophers of modern times. It shows on every page the influence Christianity has exerted upon his conceptions of Christianity. And when we say that it ends in pure legalism, we mean not legalism in the common sense of the

word, as signifying obedience to external commands merely, for we have seen that this is one of the conceptions of morality that Kant regards as unworthy of the dignity of man. His legalism is of a higher character, and requires reverence and obedience to the moral law as an internal force and authority for man.

“But lofty as this standard is and worthy of all admiration, yet it falls short of the highest ideal as represented in Jesus Christ. He obeyed the moral law, not merely by submission to it as a Categorical Imperative from the dictates of conscience, but from the dictate of *love*. He did the will of His Father as His meat and drink. His obedience arose above mere conscientiousness ; it did not lose this as something left behind, but as subsumed in love. The ideal perfection of all obedience is the obedience of love. This ideal it remained for Christ to bring into the world, and for Christianity to set forth, the principle of divine charity, which comes to man only by a new birth from above.”

*The Theological Principle.*—The first person who made the will of God the principle of morality, and at the same time the principle of a system of Ethics, in a scientific treatise, was A. C. Crusius, professor of philosophy at the University of Halle, Germany, in the early part of the last century, a pious and respected Christian divine. His formula was, “do the will of God,” not that which is pleasing to yourself or to oth-



ers, but rather that which God commands to be done—*facias id, quod Deus abs te fieri vult*. He was led to adopt this principle by his reflection upon the history of religion in general. Whether it adopted one God, or many gods; whether the gods were represented under gross forms of wood or stone, or in artistic forms as in Greece, the people in all cases recognized the will of their gods as their law. Even the grossest forms of religion among the heathen required that men should subject themselves to a divine will as an authority placed over them.

Dr. Rauch, following Professor Daub, adopted this as the only true principle on which to construct a system of moral science. It had to be received, however, with certain modifications. It may be apprehended in a one-sided way and then it leads to a formal, mechanical obedience, which after all lacks in the vital element of a truly moral life. Thus many persons, from various motives, conform their actions to the precepts of the Decalogue, and yet fail after all to obey their spirit, which is the main thing. It is necessary, therefore, to add that the human will should be in conscious harmony with the divine law or will. Else the theory is not much better than some of the rest.

The human will may occupy various relations to the divine law, only one of which is the true and normal one. Thus, as in the case already mentioned, individu-

als may submit to the precepts of the Bible, without any special preference or love for them, because they fear the consequences of disobedience. Such persons may be said to be *under* the law, and in a certain sense in bondage to it. Others, loving their own wills supremely, may despise the divine law and so place themselves *above* it or *against* it. The heathen, who know nothing of the revealed law of God and are left to the light of their own consciences, are neither under nor above the law, but are *without* the law.

The true relation of the human to the divine will has nothing in it of this external character, but is altogether internal and free. It is realized when the individual can say, as Paul said of himself, 1 Cor. 9: 21, that he is "*in* the Law to Christ," according to the original. Thus it is no longer an external power, but the very element or atmosphere in which the will moves and acts. It becomes, in the full sense of the word, a part of man's being, as it was intended originally to be, the free, unfettered power that controls and shapes his existence. It is God's will, it is true, but it is man's will also. Then when it speaks categorically, it is freely obeyed, and the will is autonomic in the good sense of the term, fully actualizing the dream of Kant's autonomy.

But this relation is not established by stoic pride, nor by any effort of human wisdom or strength. If

realized at all, it must be brought about by such a renovation of man's nature, as that offered to all alike in the Gospel. Thus moral science, in harmony with the mission of all the sciences, leads us at once to the feet of Christ.

*Good and Evil.*—The end of moral science is the Good, of which Dr. Rauch treats in his Ethics, both under its objective and subjective forms. As his system is Christian, the question, What is the greatest good? is easily answered. It is one that puzzled the old philosophers, and must continue to puzzle all others who reject divine revelation. But the knowledge of the Good leads to the knowledge of Evil, of which we can gain no knowledge except in the light of the Good. It was the order which God established when already in Paradise. He sought to teach our first parents there the difference between the two by the tree of knowledge of good and evil.

*Origin of Evil.*—We ought to be satisfied with this knowledge, but men wish to know also something about the origin of evil, and Dr. Rauch, like other ethical writers, had to consider the question in his lectures. He reviews the various theories, such as those of Leibnitz and Kant, and shows how unsatisfactory they are. He, however, advances no theory of his own, and this is so much the more remarkable, because his preceptor, Professor Daub, had written an extensive work on the

subject, that made a sensation in Germany. He refutes all the theories that profess to have found the origin of sin in this world or system of ours. . . We know that it has overtaken us all alike, that it came to us from another sphere through the agency of a personal being, and that is about all that we can know concerning it. It is a profound, unfathomable mystery to us. Such was the opinion of Dr. Rauch, so far as his lectures express any opinion.

*Regeneration.* — As a matter of course Christian Ethics brings the student to the very vestibule of Christianity, and Dr. Rauch in his Ethics shows the necessity of regeneration and conversion as essential to a true and living morality. The provision for such a change he finds in the Bible. Thus he expresses himself on this subject :

“Man is wholly unable to restore a proper relation between himself and God, to restore harmony and peace. Sin has its root in the will; and unless it is sanctified, *Holiness*, the soul and substance of religion, will and must be absent. But this will can only be sanctified by the regenerating power of the Holy Spirit.”

“This union is to be produced by a peculiar activity of God upon the heart of man. As the light of the sun needs no other light to make itself seen or manifest, so this activity of God, directed upon the heart, makes it certain of its nature. Feelings and knowledge are changeable, the *heart* is permanent.”

## CHAPTER X

### Dr. Rauch's Philosophy

*Kant and Hegel.*—Dr. Rauch did not originate any new system of philosophy, although the system which he taught, was new in this country, and led to the formation of a school that was new. He belonged to the spiritual idealistic class of philosophers in Germany, who maintained, over against Kant and English philosophers generally, that man can have a knowledge of the inner substance or nature of things no less than of their outward phenomena or qualities. Here he stands opposed to the school of Mr. Locke, who maintains that in regard to the substance or essence of things we must be content to be agnostics.

Although he never lectured on Philosophy as such, there is a philosophy, as has been truthfully remarked, underlying his Psychology, which it is not difficult to discover. This work shows indirectly where he stands, to wit; that he gave to human reason a much wider range than that accorded to it by the empiric school generally, in this country and in Europe.

*Things.*—"The contents of Pure Thinking," he says, "are wholly *general*; and as such have no existence independent of thinking. Yet they truly *exist*; they are not mere abstractions; they are the pure *being* and *nature* of individual things, their *soul* and *life*."

Every pure thought is a generality, but then it is not an abstract but a concrete reality. "It exists not merely in our thoughts, but equally as much in nature; it is in the sphere of nature the *genus*; in the sphere of mind the *identity*; and in that of science the *generality*."

*Forces.* — According to this a created *substance* or *thing* is a force or power of acting according to a rational or intelligent order of existence; and not, as is generally supposed, an inscrutable *essence*, without inherent qualities and accidents. Of course, there can then be only so many different kinds of substances or things in the universe as there are activities. These, as far as ascertained, are four in number; *Man*, with consciousness, intelligence and will; the *animal world*, endowed with sensation, but without self-consciousness; the *vegetable world*, with its plastic power, without either feeling or reason; and the *mineral world*, governed throughout by intelligible laws, but without life in the ordinary sense of the term. Each of these activities, generically differing from one another, is a definite *Thought* combined with a *volition* of God. The Infinite Mind was in them, and the Divine Fiat made them realities.

*A Critique.* — Rauch's critic, Dr. Murdock, translator of Mosheim's Church History, says that according to this, *four divine thoughts*, combined with divine volitions, constitute the entire created universe. Of course they do, as they unfold themselves in their multiplicity.

They possess in themselves potentially all the requisite power to project upon the fields of space a universe as large and diversified as ours; and one even more widely extended, if it had been deemed necessary. Of course this does not include sin and Satan, which are foreigners in this world of ours. But then the same critic says, it follows that "God and His *thoughts* are all that exist or have any being." That is also true, provided we understand that God's thoughts are not our thoughts, that they are creatures, endowed with energies sufficient to form such a creation as ours. What more can a reasonable person wish for in his conception of this outward universe of ours? This view dispenses with "an inscrutable essence," and certain other ghostly abstractions with which its caves and caverns have been filled by philosophers, but that is just what it ought to do. Then the critic above mentioned somewhat sceptically adds that it would follow that "*God* and His *thoughts* are all that exists or have any being." But again we add that nothing more is needed and ought not to be required. The best scientists in our days are beginning to regard matter as force, or a congeries of forces, and they are doubtless correct. It is, therefore, not erroneous to say that God and His thoughts—or forces in full play—alone have existence or being. But now let us hear what Dr. Rauch has to say for himself on this matter—in his Psychology.

*Philosophemes.* — “Most of us are in the habit of considering nature and its manifold process as a *mechanical whole*, whose parts have been brought together by some mechanic, and whose powers *exist side by side*, without having any affinity to, or connection with each other.” This is the view of the empirical school, to which Dr. Murdock belongs, of whose defects he was not unconscious.”

“But the opposite of all this is the case. Nature is a *system*, not a conglomeration; *alive* and *active* in all its elements and atoms; it is *filled with powers*, from the *mechanical*, chemical, magnetic, and galvanic, up to the *organic*, all of which *flow invisibly into each other*, *affect and determine each other*. *Eternal laws dwell in them*, and provide that while these powers receive and work with and through each other none interferes with the other or in any degree changes its nature, but supports and upholds it. Thus we *have a constant life*; *powers flow up and down, to and fro*.”

All *life*, wherever it exists, is *formed and organized*. Form is not and cannot be the result of matter, which is chaotic and shapeless. *Form* in man, and throughout the universe, is the result of *thought*. Hence *life*, being formed, does not proceed from *matter*; but is a thought of God, *accompanied by the divine will*, to be realized in nature, and to appear externally by an organized body.”



“As the thought gives the form, so the divine will, resting in the thought, and inseparably united with it, works as power and law in all nature.”

“The *animal*, with its members and senses, what else can it be but a *divine thought* exhibited in an external form?”

“The *soul of man* is likewise a *divine thought*, a *creation* of God, filled with powers to live an existence of its own. It contains in its simple, identical activity, all that appears afterwards, under the form of faculties. They are but the development of the energies of the soul.”

“Reason has not its origin in itself; its author is God, whose will lives in it as its law.”

“*Man* is *soul* only, and cannot be anything else. This soul, however, unfolds itself externally in the *life of the body*, and internally in the *life of the mind*. Two-fold in its development, it is one in origin, and the centre of this union is one *personality*.”

“The particles of the body are not all a part of man; they are dust, and only their *connection* and the *life* connecting them, is truly human.”

“It is not nature nor matter that produces personality, but God, who is the *ground of all personality*. We can know a thing thoroughly only when we are acquainted with *its ground*.—So man must know God before he can become truly acquainted with himself.”

*Transcendental.*—Dr. Murdock, judging Dr. Rauch from the philosophical utterances given above, says that he is a *Transcendentalist* and a *Pantheist* of the School of Hegel, if he does not entirely misunderstand him, as he says.

Differing from the empirical school as it respects the extent of human knowledge already referred to, in a good sense of the term, he was a Transcendentalist, and manifestly transcends the philosophy of Kant.

*No Pantheist.*—But it is quite a mistake, such as Dr. M. supposes he might be making, to put him among German Pantheists. In the quotations given above, he asserts distinctly the existence of secondary causes, which sets aside all pantheistic conceptions of God. For a good reason he denominates them as expressions of divine thoughts and volitions, which everybody except the atheist must admit. In this way the *immanence* of God in his creatures is maintained as well as his *transcendence*. In the empirical philosophy the former is too often overlooked, and therefore, when not properly emphasized, it leads to materialism, infidelity and atheism, as Dr. Murdock freely admits. See his small volume on “Modern Philosophy.”

*Two Extremes.*—Two extremes are here to be guarded against, atheism as well as pantheism. The Scripture tells us where the truth lies, when it says that God or Christ was *before* all things, that *of* or *from* Him, *in*

Him, *by* or *through* Him, and *for* Him, all things were created, and that now *in* Him all things consist or stand together. See Rom. 11:37 and Col. 1:16, 17. Such expressions must always sound like Pantheism to all materialists, and to empirical philosophers also—if they are not on their guard. But they are scriptural and true, nevertheless.

*An Orthodox Philosopher.*—From his conversations, lectures and sermons, Dr. Rauch made the impression on the minds of his students that he had brought with him to this country an orthodox evangelical faith, and the inference is that Dr. Murdock “entirely misunderstood him,” which he regards as possible when he says that he was a pantheist. He received his philosophical training in Germany when Hegel was in the ascendant, and was still regarded as orthodox and evangelical. Daub, his professor, was a Hegelian on the orthodox side. He had mastered successively the systems of Kant, Schelling, Fichte, and lastly that of Hegel. In passing from one system to another, his faith in Christianity, as a divine system of religion, never wavered. “As a theologian,” says Tholuck, “from the commencement of his activity as a writer, in the sphere of divinity, to the end of his life, he kept himself perpetually on the heights of his time, through all its epochs.” Rosenkranz calls him a “genuine Church Father of Protestant Theology.” And he adds that “as no theologian was more orthodox

than he, so no one could be held to be, in the true force of the word, more rationalistic."

Dr. Rauch was a philosopher and theologian of this pattern. He had studied the great philosophers just mentioned, understood them, in their strength and weakness, and appreciated them, without committing himself to their errors or extravagances. The practical religious atmosphere of this country had much to do in purifying and elevating his faith. His character as a philosopher and a man is justly given on his monument, where he is tersely described as a "Christian Philosopher."

*The Hegelian School.* — As Dr. Murdock calls Dr. Rauch a Hegelian, it may be proper for us to define his position with regard to the Hegelian system, more particularly in regard to its excesses. He received his philosophical training, when the systems of Kant, Fichte and Schelling were waning and Hegel appeared above the horizon as an intellectual star of surpassing brilliancy. His teachers were of the better class of Hegelians, who never surrendered their faith in divine revelation or the Bible, and, when it is said that he graduated in the school of Hegel, it is implied that he received his honors when philosophical culture had made its highest flights and sounded its profoundest depths, whether in ancient or modern times. Rauch, however, as known to those most intimately acquainted with him, could be a Hege-

lian, if he was one at all, only in a modified form. He never for a moment plunged into that vortex of intellectualism during this new dispensation of philosophic illuminism, in which so many gifted, although one-sided disciples of Hegel, sacrificed their religion and common sense, against which Neander utters earnest warnings to his fatherland. We here notice some of the more salient points of difference between the philosophy taught at Mercersburg, and that which often goes under the title of the Hegelian philosophy.

*Nature.*—The first point concerns the significance of the natural world. The materialistic philosophy tends to make a god of it, and gives it an extravagant degree of importance, whilst it treats everything beyond or transcending it as nothing better than dream-land. Abused it lands its disciples in infidelity or down-right atheism. Idealists on the other hand, from choice or in the way of retaliation, disparage it, or like Hegel, treat it with irreverence and contempt, and often find no rest until they plunge into the abyss of pantheism, where there is neither God nor nature. Dr. Rauch avoided both of these extremes. He regarded nature as a creation of God, full of divine thoughts, the type and shadow of better things, and consequently possessing an elevated spiritual character.

*Man.*—In the next place Rauch diverged from all ultra Hegelians as it regards the conception of Man.

They deified the human reason, and atheistically maintained that the Deity became self-conscious only in the human reason ; of course they deny the separate personality of God, and know of no higher form of the divine existence than as it unfolds itself in the finite personality of man. Rauch had an elevated view of human destiny and placed man at the apex of nature, as its sovereign and lord. But then as he has in a great measure lost the substance of this sovereignty by his fall into sin, he must now regain it by a process of redemption. Occupying this position in the natural order, he can with the divine help hold intercourse with the supernatural world and enter into communion with God. But with all this, man is farther removed from an equality with God than he is exalted above nature.

*God.* — The difference, lastly, showed itself in the highest of all articles of faith, which concerns the majesty and glory of God. As the philosophy of Locke and Bacon, in bad hands, ran out into materialism, infidelity and atheism, so German philosophy with its idealism, especially in the Hegelian branch of it, produced results just as monstrous, landing its followers in pantheism and open unbelief. It was natural that this should be so, because all speculations, which do not admit the central significance of Christianity, tend towards these results. The profoundest of them, as they arose successively in Germany, foundered upon the same rock.

Rauch escaped such intellectual shipwreck by allowing the contents of divine revelation to occupy their proper place in his system of thinking. From his point of view Christianity not only challenged the attention of the philosopher as all other facts do, but as the controlling fact in the world's history.

*Dr. Rauch's Standpoint.*—A clear conception of Dr. Rauch's standpoint in regard to Christianity is here given in the language of Dr. Gerhart in the introduction to his volume on Dr. Rauch's discourses, to be noticed hereafter.

“A clear conception of the Divine personality of Jesus Christ, in His vital relation to the doctrines and precepts of Christianity, gave a distinctive tone to all his discourses. Although the determining influence of his philosophical thinking upon the order of discussion and upon his views of Divine truth, is always seen and felt, yet the recognition of Jesus Christ as the true God, as the only way of salvation, and of the sacred Scriptures as alone possessing normal authority for faith and practice, reigns supreme in all, and gives them an eminently Christian and practical character, as distinguished from vapid sentimentalism on the one hand, and rationalistic speculation on the other.”—Dr. Rauch's religious life was based on the Heidelberg Catechism, which he used to describe in a few words as “An answer to the question, What must I do to be saved?”

## CHAPTER XI

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### Sermons and Death of Dr. Rauch

#### SERMONS

Dr. Rauch was accustomed to preach in his turn in the Chapel, and his sermons were listened to with much attention. They were generally short, characterized with simplicity, pervaded with an earnest Christian spirit, and intended for the edification of his hearers, mostly the students. They embodied comparatively little speculation of any kind, and betray the philosopher only in the nice distinctions which they make in the faculties and affections of the human mind. Dr. E. V. Gerhart, who was one of the students from the beginning of his course in the High School at York to the close of his studies in the Seminary, made a selection of his sermons, edited and published them in 1856 in a volume under the title: "The Inner Life of the Christian." The book was an accession to the literature of the Church, and has been read with profit and edification by Christians generally. We here make a few extracts which exhibit the general character and spirit of the discourses.

*Reason.*—"It is reason which makes man the lord of the earth and renders him the most wonderful of all creatures. It is reason that leads off the lightning from



our houses, that makes the ocean yield its tribute, that governs the elements, and renders what in itself is awful and destructive, useful to man. It is reason that measures the distances and dimensions of the stars of heaven, that foretells the regular return of the seasons, and sinking itself into its own unfathomable depth, constructs systems of science, discovers the secrets of nature, and with the wings of Dædalus finds its way out of every labyrinth to the centre of light. But everything has its two sides. The same reason, which is so wonderful in itself and does such wonderful things, in a state of nature, labors only for our own interests, for the gratification of our depraved desires and passions."

*Faith.*—"Faith is that power which connects Heaven and earth, the Creator and the creation; to the believer, it is a messenger from God to the soul, a bringer of eternal life, a torch in the darkness of his earthly pilgrimage, a guide to Heaven. This power we have when we feel the connection between Heaven and earth, between our Creator and ourselves, the Visible and the Invisible; when deeply feeling our depravity, we long after purity and holiness, and after the way that leads to both.

"We believe in God, because the Spirit of Truth has operated upon us, and constrained us to acknowledge a Creator of the universe and a Ruler over our lives. And so we believe in Christ, because He offers what we need; because by his righteousness and passion He has

secured to us reconciliation with God ; because He has given us the peace we have not, and the salvation which we sought for in vain ; because in Him true light, life, grace and truth appear ; because we know His voice and understand it ; because we know that He is the good Shepherd, that knows His own and is known of them, for whom He laid down His life that they might live through Him. We believe in Him, because His Truth refreshes, comforts, cheers and consoles us ; for it teaches us that there is a God, a Creator, a Preserver, and Ruler, and an eternal Judge of the world, and an eternal home of happiness and bliss.—Reason and Truth are not opposed to each other ; each has its appropriate sphere : they oppose each other only when a corrupt heart undertakes to model them according to its desires.”

*The Visible and the Invisible.*—“Since Christ, the centre both of the visible and invisible worlds, descended with the fulness of revelation, the celestial regions have been open in a higher sense than when angels came down and appeared to men, and they will forever remain open, to the spiritual eye of the Christian. But this connection does not exist for the senses nor for the sensuous man ; and whilst no advantage can be discovered, if it did exist, we may see the goodness of God in not having permitted it. For if it were possible, what the imagination of all ages has so beautifully repre-

sented, that the perfect spirits of higher regions could visit our earth as apparitions of light and then return through the other into their habitations, what great confusion would this magic connection cause in the world? Would not every sudden flash of light, every unexpected motion of the air, every shadow in the twilight of the evening, every imaginary figure of our dreams at midnight, excite our nerves and fill our breasts with fear and anxiety? Would not the desponding look constantly for apparitions, and forget that their duty is to live, to labor, and to be useful? Would such a connection not retard the current of our activity, transform the diligent man into an idle dreamer, dissolve the ties of society, and afford to every imposter the means of deception? The superstitious belief in a visible connection of this world with another, and in the apparitions of ghosts, has been great at all times; and there have always been some who were ready to enter into a league with that dark and mysterious region, to conjure its inhabitants by secret arts, and charge them to assist their evil designs, their desire for riches and power. There have been others, from time to time, since the resurrection of Christ, who have pretended to be the sons of God, or to be favored with a peculiar inspiration, and to bring new messages from heaven. Considering all this, we say, it is well that no sensuous connection exists between the Visible and Invisible, between Christ and His followers."

*The Presence of the Spirit.*—"He is present with us, when we perceive an important truth, when we indulge in serious meditation, when we give ear to the voice of conscience, when our feelings are softened, when we shrink from sinning, or when our hearts glow with uncommon zeal for the work of God. It is the Lord that speaks to us through a book, that edifies through a friend, that gives advice through the word of a stranger, that attracts our attention and influences the current of our thoughts through the innocence of a child, whose simplicity puts our wisdom to confusion, whose cheerfulness beguiles our melancholy, and whose peace and tranquility unlock to us the Paradise of those that believe and do not doubt. The Lord approaches our hearts by wants and by blessings, by days of joy and by nights of sorrow, by meetings and by separations, by the small occurrences of the family, and by the fate of nations. We see Him in the constitution of our government, in the spirit of our laws, in the morals of society, in the institutions of learning, in all the views, principles, and undertakings of our age. No journey is necessary to be with Him, no money to be admitted into His presence, no splendid dress to walk by His side: wherever we may be, if we have eyes to perceive Him, and ears to hear Him, a heart to love Him, and a desire to meet Him, there He is with us. Every act of devotion in the temple of God, every feeling of delight

that trembles in the bosom at His holy altar, every ray of light that sinks from the Bible into the heart, every sermon that entreats us to repent and accept of the salvation offered by Christ; whatever speaks to us in nature—sunset and sunrise, Spring by its new creations, Summer by its sheaves, Autumn by its ripened fruits, and Winter by its tranquility and repose—all tell us that the Lord is near us. As we are surrounded by the air of heaven, so are believers surrounded on all sides visibly and invisibly by the Spirit of the Lord. What is all the knowledge of the earth, all the wisdom of reason, compared with the conviction, that the Lord is with us !”

*Infidelity.*—“It is still worse when reason becomes so perverted as to scoff at the truths of religion. Lucian wielded all the weapons of sarcasm and wit against the Greek superstition skilfully, and many have attacked the Christian religion with similar weapons. But whilst Lucian succeeded, they have failed; the caustic rays of their wit have been reflected back upon themselves, like arrows upon the breast of the archer. The reason is manifest. True wit must always stand far above that on which it pours its shafts. Now, he that would expose the Christian religion to ridicule must stand above and beyond divine wisdom. Hence none of those who have attempted to destroy the confidence of Christians by ridiculing their doctrines have succeeded. They may

have scoffed at their own notions of these doctrines, but the doctrines themselves, the truth contained in them, their wit could not reach. Their sarcasm almost universally recoiled upon themselves, and the proverb could be applied : *He that laughs last, laughs best.* Hobbes—to give an instance or two—during the day ridiculed the idea that there is a God, but when night came he was so much afraid of ghosts that he dared not to sleep alone. A celebrated physician, who frequently laughed at the doctrine of the soul and its immortality, when lying sick of the gout, employed a conjurer to exorcise the demons from his limbs.”

*Declining Health.*—Dr. Rauch published his work on Psychology in 1840, and seemed to be cheered with the prospect of a literary career in the future. He had already been gathering and arranging his material for a work on Ethics, which he was anxious to bring out in the interest of literature. As he had been lecturing on the subject for a number of years, he was prepared to reduce his matter to a form suitable for the press, with little delay, and to get out the work during the course of the next Summer. In a letter to his friend, Dr. Nevin, in the fall of 1840, he thus expresses himself : “The most agreeable hope animates me, meanwhile, that the goodness of the Lord will again restore me to health, and give me new strength, to labor with you, my dear friend, for a great and noble object. To this I

wish to consecrate what remains of my life, that I may go hence as a true servant of the Lord.—My “Christian Ethics” have occupied me very pleasantly, on my whole journey. The plan of the work now lies before me, clear and distinct, as a whole with all its joints and limbs, like a transparent crystal. All the transitions show themselves plainly ; so that if I were a painter, to draw the whole out, like a picture, it would appear to all, not as a *composition*, but as a living organism, which being animated with one idea, throws off everything that does not belong to it by its own life. The thought, that it has fallen to me as my lot, by divine direction, as it would seem, to present the English literature with some of the great views and ideas of the noble German spirit, raises me, and imparts to my being a value not previously known.”

It seems that he had in mind a series of works, which required that the one work should be followed by the other, so that the whole might appear in its proper light. His treatise on Ethics, accordingly, was to be followed by one on Aesthetics. When all should appear, he expected to see his first production in its true character. But, alas, man proposes, whilst God disposes.

#### DEATH AND FUNERAL.

His physical strength had been gradually failing him ; at York as well as at Mercersburg he had severely

taxed his energies ; and the effort to get out his Psychology probably drew too heavily on his reserved strength. In the fall he took his place in the class-room, and taught us Psychology, but notwithstanding his enthusiasm in his work it was too evident that he was overdoing himself. When he could no longer come over and hear us recite in his recitation room, he called us to his study, where he taught us as he reclined on his cot-bed. The week in which he proposed to begin his cherished work on Ethics, he was compelled to take his bed from which he never arose. The students watched with him tenderly, but were not apprehensive of a fatal result. He was submissive, and to a friend remarked that on his sick-bed he had given up all speculations and found it better to exercise a simple faith in Christ. He most probably expected to recover, as did his friends ; but to our surprise and consternation, in the early dawn the watchers returned to their rooms and reported that he was dead ! It was a fearful shock. It probably could not have been more so, if we had heard of the death of one of our own parents. Few of us knew how much we were attached to him ; few of us also had become aware that we had such a great man in Israel, until he was fallen.

All College exercises were suspended for several days, and the students sat about sadly in small groups, conversing in low tones of voice about their great loss.



When the funeral was to take place many of the friends of the College came from a distance. The Elders and Trustees from Chambersburg were there, and spoke with tears in their eyes of this sad visitation of divine Providence. It was cheerless winter, in the month of February, and the skies, which were of a leaden hue, seemed to sympathize with the occasion, and as we approached the grave, in a gentle shower of rain, to shed its own drops of grief. He was buried on the College grounds, in the midst of a grove, where the winds during winter and summer, blowing mournfully through the trees, sang his sad requiem.

On the Sunday following Dr. Nevin delivered a discourse in the Chapel appropriate to the occasion. It was, as he said, quite easy to descant poetically on the transitoriness of human life and the vanity of earthly things, but mere sentiment was not what this visitation of Providence called for. It challenged us all to consider earnestly the momentous issues of life and death, and as a pledge of our earnestness in the matter to seek to live well, so that we might die with a blessed assurance of a blissful hereafter. By request of the Board of Trustees, he pronounced the funeral Eulogium at the end of the term, and seldom has such a duty fallen to the lot of any speaker, where it was better discharged. The eulogy, reminding us of the lament of David over the death of his brother Jonathan, abounds in many beauti-

ful and striking passages, and in graphic language gives a history of the life and work of the deceased. Mr. G. W. Welker, a member of the Seminary, and a student of Dr. Rauch's, also delivered an address to one of the Societies, in which with much affection and feeling he pays a just tribute of respect to the memory of his honored teacher. The other Society put on its minutes a high estimate of the worth of their teacher and of its great loss in his death.

After the removal of the College, the remains of Dr. Rauch were brought to Lancaster and now lie interred in the Lancaster Cemetery. The Alumni Association undertook to erect a suitable monument, in which they were assisted by the Reformed Synod, which appointed several persons to co-operate with the Association. Rev. Dr. J. O. Miller of York was chairman of this committee, and the plan and symbols of the monument are largely due to his good taste. It stands not far from the entrance to the College campus, surrounded with trees, correct in its design and chaste in its proportions, in its own silent way teaching all alike lessons of wisdom and truth. His best monument, however, is to be found in the foundations which he laid and in the works of his life.

## CHAPTER XII

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### Doctor Nevin

As already intimated, the history of the Seminary at Mercersburg for the first four or five years must have been very much unsettled, and in an unsatisfactory condition. Dr. Williard, one of the students at the time, thus expresses himself: "My course in the Seminary was very unsatisfactory. For one year I had Dr. Mayer for my instructor; six months, Dr. Rauch; and for six months, Dr. Nevin. The first year was largely one of discussions in regard to some of the doctrinal views of Dr. Mayer, which led to his resignation. My studies during the last year were confined mainly to Dick's Lectures on Theology. And yet imperfect as my course was, owing to the small teaching force in the Seminary, there are many things that I recollect with pleasure; and there is much for which I feel thankful to my instructors."

*The Election of Dr. Nevin.*—After several ineffectual efforts to secure an additional teacher, a special meeting of the Synod was convened at Chambersburg in midwinter of the year 1840, for the purpose of electing another professor in the Seminary. The attendance was not very large, but it was composed of earnest and sincere men, who had come together to do their duty, and

to make the best provision which they could for the wants of the institution. Dr. J. W. Nevin, Professor in the Western Theological Seminary at Allegheny City, Pa., was finally elected without any opposition, and in the end with a considerable degree of unanimity of feeling. The late Dr. S. R. Fisher knew him, and, as he used to say, under a sort of inspiration, felt impelled, young as he was, to urge the Synod by all means to appoint him as professor, as a very suitable person in the circumstances to fill the vacancy in the Seminary. He was a new man to most of the members of the Synod, but he was among the few English theologians of that day that had mastered the German language, and he had, moreover, expressed himself in terms of the highest respect for German theology and learning. Dr. D. H. Riddle of Pittsburg spoke in strong terms of his abilities, adding, however, that he had "a dash of German Transcendentalism about him," which to our German ministers had nothing very objectional in it. Mrs. Dr. Schneck, an intelligent lady in Chambersburg, who also knew him, gave a very flattering account of him, of his abilities and spirit. The members of the Synod knew comparatively little about him, except what they learned of him through his Biblical Antiquities, which were in most of our Sunday-schools, but they gradually began to think that he was the person pointed out by Providence for the vacancy in the Seminary, and in due time gave him a cordial support.

*His Appearance.*—Dr. Nevin entered upon his duties in the Seminary in the Spring of 1840. He was then a little over thirty-seven years old, but everything about him, with the exception of his dark, black hair, indicated a person of a much greater age. His face was marked with the deep lines of thought, and his gait was that of a person who had been accustomed to carry heavy burdens.

His first introduction to the students was in the pulpit of the Chapel on Sunday. His discourse was off-hand, of more than ordinary length, and in most respects presented marked points of contrast with those that we were accustomed to hear. It was earnest, solemn, and much more intellectual than emotional. It was evident that he was an original character; but it was not certain at once whether his originality would interest us or not. It was in fact difficult for many of us to follow him in his severe logical reasonings, or to resist a tendency to drowsiness before he came to his application. But Dr. Rauch soon found out what was in the man, and the discovery filled him with enthusiasm. When he appeared before us in class on Monday morning, he usually had something to say about the discourse, if Dr. Nevin had preached the Sunday before. He seemed to be overpowered with pleasure in having such a person in the institution. He was a real thinker, he said, and it was doubtful whether he had his supe-

rior in the United States. He had not yet met with any one that was his superior. In a letter to Rev. A. H. Kremer, dated June 8, 1840, he wrote: "I am very much pleased with Dr. Nevin. He is a noble and learned man. The students are likewise much satisfied."

*His Inaugural.*—Dr. Nevin was not long at Mercersburg before he was inducted into his office, on which occasion he delivered an inaugural address, which was one of characteristic ability and breadth of thought. It defined clearly his position. It opens with the following language :

"The institution of the CHRISTIAN MINISTRY stands foremost in importance, among the arrangements in which the welfare of life, in its proper civilized form, is found to depend. No other enters so deeply and steadily into the inward, moral economy of society ; none links itself more vitally with all the radical interests of the individual and all the primary necessities of the State."

This thought he expands into a full discussion of the nature, claims and grandeur of the sacred office.—These thoughts arrested the attention of the Rev. Dr. F. W. Krummacher, who read them after he was called by the Synod to the German professorship in the Seminary at Mercersburg, and determined in his own mind the question whether he ought to remain in the pastoral work or go to America.

In the concluding part of the discourse the new Professor defines his position, and gives his views of the peculiar work and mission of the Church in which he was called to take part. For an English American he speaks kindly of the German character and mind, and encouragingly of the mission of the German churches in this country. He thus expresses himself, once and for all, in regard to their proper line of duty, so that no persons could misunderstand him :

“Are our German churches then ready to merge themselves in the religious systems of England and Scotland, on this side of the Atlantic? Or are they willing generally to have their pulpits supplied from abroad, if the thing were proposed ; or to see even their own missionary ground wrested from their hands, and made to ‘blossom like the rose,’ by a different agency, when it should be their ambition, as it is their solemn trust to accomplish it themselves ?”

“In view of all this, however, I do not hesitate to say that the German Reformed Church ought not to think of laying aside her distinct national character, and merging herself in a foreign interest. Nothing is clearer than the fact, that the people generally have not the least idea of thus quitting their national position at the present ; but independently of this I would say that the thing itself is not to be desired, and if any disposition of this sort did exist it ought not to be encouraged.”

These were brave words, and they showed the candor and honesty of the man. He puts the question fairly and squarely before the Church: Whether it wished to remain what it was and grow in its own historical life, or to become something else? If the latter was the answer, then it would be better to act consistently, disband, and unite with other religious interests, and so diminish the number of religious denominations. But if the former was the response, then it was incumbent on the Church to go to work and do its duty to Christ, to itself, and to the world. Among our people and ministers, however, there was only one reply. As before, so it was now their wish to be true to their history, and to do the work which God had given them to do in the making of history. It was a plain case: if Dr. Nevin had taken any other course in the circumstances, he would have mistaken his calling, been shorn of his strength, created divisions in the Church, and accomplished little or nothing useful. His straight-forwardness created some surprise, it is true, on the outside, where it was thought that he had missed his opportunity of bringing his own church into some closer connection with the English churches; but such persons stood off at too great a distance and could not see as well as he the situation of affairs in the inside of the Church. The Doctor was right, guided by a clear insight into the peculiar character of his calling.



*President of Marshall College.*—Dr. Nevin was a very quiet, silent man in his ways. The College students saw very little of him, and, until after the death of Dr. Rauch, would have scarcely known that he was in town, if they had not seen and heard him on Sundays. After the death of Dr. Rauch in 1841, he was called to accept the position of President of the Institution, which he declined; he, however, consented to take charge of its interests temporarily, in connection with his duties in the Seminary, provided the Trustees and friends of the College would exert themselves to endow it more fully, so that it might be able to sustain a president and full faculty. He agreed to serve as president for the time being, without compensation; and as there were some funds on hand, he urged the Board to fill the vacant chair of the Natural Sciences with a competent person, which was accomplished without delay, as we have already shown.

By the addition of a new professor, the faculty, with Dr. Nevin at its head, became stronger than it was before, and at once the College began to rally from the loss it had sustained by the death of its first honored president. Efforts, and earnest ones also, were made to endow the institution, so that a scholar like Dr. Rauch might be put in his place, but they were only partially successful. The Institution itself prospered, kept up respectable appearances, and enjoyed the confidence of

the Church and the community. But back of the fair show there was a financial spectre, that appeared once a year when the Trustees met, and haunted the mind of the head of the institution all the year through, which could not be put down at his or any one else's bidding. Accordingly Dr. Nevin, who expected to be relieved of his college duties in a few years at the farthest, remained at the head of the institution until its removal to Lancaster in 1853. It was necessary for him to do so in order to keep it afloat. Earnest appeals were made, but with only partial and insufficient results. Matters even grew worse. In 1850 the finances of the College were not sufficient to support the faculty any longer. The chair of Mathematics had to be vacated, and to be provided for in some other more economical way. It was not strange, therefore, that the hardworking President, when his system was broken down and he did not expect to live much longer, hailed the day when a way was opened at Lancaster to place the College on a more permanent foundation by its union with Franklin College. The history is instructive throughout, but it is our province here only to sketch its beginnings.

When Dr. Rauch fell at his post, the loss to the College seemed to be one that could not in the circumstances be remedied. But it was not so. The difficulty was to secure a person who was qualified to take up the work where Dr. Rauch had left it, and carry it forward

in the spirit in which it was conceived. This was a necessity for the healthy growth of the young institution. But where was such a person to be found? Not in Germany, but in this country, and in Mercersburg itself. Providence had provided for this emergency before it occurred.

*His Gifts.*—Dr. Nevin possessed a number of qualifications which fitted him preeminently to fill the place vacated by Dr. Rauch. He had a philosophic mind of a high order. With his prevailing spiritual tendencies he probably never had felt himself at home in the School of Locke or Paley, much less in the materialistic school generally. He had already been attracted by the deeper and profounder philosophy of Germany. Naturally he inclined towards the spiritual school. He was therefore prepared to take Dr. Rauch's place and to carry forward the good work which he had commenced. In his instructions he began at the point in Psychology and Ethics, where Dr. Rauch had left off, and proved himself an able commentator and elucidator of these sciences. Moreover, in the course of time he became much more than an expositor. He thoroughly mastered the subjects taught, reproduced them in his own mind, and with his superior knowledge of the secret resources of the English language presented a more distinct and satisfactory view of German philosophy than could be seen through German authors themselves.

*His Philosophy.*—Theology was Doctor Nevin's vocation, whilst philosophy was a somewhat secondary matter; but all of his discourses, as well as his writings, are pervaded with a philosophic spirit, which breathes much more largely of the school of Plato than of the modern English or Scotch philosophy, in which he was reared. The only strictly philosophic articles or treatises which he ever prepared for the press were, one on "Human Freedom," and the other styled "A Plea for Philosophy." They appeared in one of our leading quarterlies. They seemed to meet a want so well that the author was urged to prepare similar articles for the same publication. His other engagements, however, as well as his deep interest in the more urgent theological questions of the age prevented him from complying with this request, which was a matter of regret to many of his pupils and friends.

Doctor Nevin differed from Kant, and agreed with Dr. Rauch, Hegel, Plato, and the spiritual school generally, in regard to the nature and substance of things, as will appear from the following extract taken from one of the articles just referred to.

*Substance.*—"All created life exists under two aspects, and includes in itself what may be denominated a two-fold form of being. In one view, it is something individual and single, the particular revelation as such, by which in any given case, it makes itself known in the actual world. In another view, it is a general, univer-

sal force, which lies back of all such revelation, and communicates to this its true significance and power. In this form it is an *idea* ; not an abstraction or notion simply, fabricated by the understanding, to represent its own sense of a certain common character, belonging to a multitude of individual objects, but the inmost substantial nature of these objects themselves, which goes before them, in the order of existence, at least, if not in the order of time, and finds its perpetual manifestation through their endlessly diversified forms. Thus all life is at once ideal and actual, and in this respect, at once single and universal."

*The Moral Law.*—"As thus universal and necessary, the being of the moral law itself is infinitely real. It is not simply the thought or conception of what is right, not a name or mental abstraction, representing a certain order of life which men are required to observe ; but it is the very form of truth and right themselves, the absolutely independent power by which they exist in the world. As in the sphere of nature, the law is in no respect the product of the forces which are comprehended in nature itself, but forms rather the inmost life of its entire constitution, which could not exist at all if it were not held together by this bond ; so here in the sphere of intelligence also, it is by no other power that the order of life, as thus intelligent and free, can be held for a single hour. The world, in its moral no less

than its physical constitution, lives, moves, and has its being, only in the presence of the law, as a real existence in no sense dependent upon it for its character." This is sufficiently idealistic and Platonic. It is also confirmed by the same Platonic poet whom we have already quoted on this subject. In his *Antigone* Sophocles thus again sings :

"Nor did I deem thy edicts strong enough,  
That thou, a mortal man, should'st over-pass  
The unwritten laws of God that know not change.  
They are not of to-day nor yesterday,  
But live forever, nor can man assign  
When first they sprang to being."

*A Practical American.*—The German character of the College had been established in accordance with the wish of the Church, but it was intended to be American also as well as German. This was a cherished wish of the first president, in accordance with which he labored and toiled. But one person, and especially a foreigner, could not properly accomplish this two-fold work. Two, however, could do it better than one. It was, therefore, fortunate for the College, that its second president was a vigorous American, and from that class of Americans, the Scotch Irish, from which some of our strongest national characters have proceeded. This element in his composition was practical as well as theoretic, happily blended with the life of the College, and gave it a degree of earnestness, firmness and active energy, which it could not have received from a prevailing German ten-

dency. It was a cherished thought of the first president to imbue the College with a common spirit, that should pervade all its departments and make it a unity, a totality, or, according to his way of thinking, an organism. It would then grow from within in the order of a natural development. That was all good enough in its place, but a college needs material support also, funds, endowment and many other things, and for this practical side of things Dr. Rauch had little talent, whilst his successor had. The circumstances of the College called for some one who would be in himself a Committee of Ways and Means to look after the finances. Such an oversight it fortunately received in Dr. Nevin; and it is difficult now to see how it could have survived during its financial trials and difficulties at Mercersburg, if it had not had some one placed over it who understood something about good management.

*A Ready Writer.*—Dr. Nevin had the pen of a fluent and ready writer, which was soon called into requisition. He appeared first in the *Messenger* in a series of articles on “Worldly-Mindedness,” in which he gave an account of true spiritual religion over against the prevailing worldly tendencies among professing Christians. He probably thought that the main difficulty he would have to encounter in his work would be found in the want of spirituality in the German churches. In this he was doubtless correct, because it was everywhere so,

even in those churches which made more profession of piety than some of our old fashioned German churches. But it was not long before he was made to feel that questions more immediate and practical needed attention, and he soon found his hands full of work.

*The Centennial Year.*—The Classis of Maryland proposed in 1840 that the following year should be observed as the centennial year of the founding of the German Reformed Church in this country and that it should be the occasion for its members to show their gratitude to God for his goodness by their contributions to the benevolent objects of the Church. Dr. Nevin immediately fell in with the proposition, and wrote strong articles in its favor in the columns of the *Messenger*. The Synod sanctioned the movement and made all the necessary preliminary arrangements to make the celebration edifying to our people and useful to the Church. It was proposed that, as a thanks-offering for what God had done for the Church, \$100,000 should be raised during the year in voluntary gifts, large and small, which were to be devoted to the Seminary, the College and Beneficiary Education. The movement was successful, and the year 1841 was in various ways a year of refreshing and revival to the entire Church, in the East and the West. The whole amount of the centenary gifts as contemplated at the start was probably secured in pledges or subscriptions, but a considerable



portion of it, for some reason or other, was never realized. Much of it was given for permanent scholarships in Marshall College, costing \$500 each, of which a large portion came from the German part of the Church on the eastern side of the Susquehanna, commencing at Harrisburg.

*The Heidelberg Catechism.*—Dr. Nevin took a very lively interest in this movement, and wished to give it the widest range of usefulness. He, therefore, proposed that it should embrace the history of the Church from the beginning in Switzerland and Germany, how it took its rise, and how it protested against the errors of popery. To further this object, he wrote a series of articles for the *Messenger*, under the general caption: "The Heidelberg Catechism." They were characterized with much force and ability, were read with unflagging attention, and extended over the years 1841 and 1842. They awakened a widespread interest and did much to give the *Messenger* a new and more churchly character. They appeared in connection with articles on revivals, containing rules and regulations for their proper conduct and management. They were afterwards published in a small volume, styled "The History and Genius of the Heidelberg Catechism." They form an admirable and succinct history of the Reformation on the Reformed side, all of which helped to throw light on the genius or spirit of the Catechism. The work is done by a

master's hand, and this small volume is one of the most valuable ever made to the literature of the Church in this country.

*Germes of Controversies.*—Dr. Nevin in his lectures on theology all along taught the Spiritual Real Presence of Christ in the Lord's Supper, and was careful in his sermons to show that this was the doctrine of the Heidelberg Catechism. It was no doubt his conception of this sacrament when he came to Mercersburg. In his lectures on Ecclesiastical History he further taught that the Church was a continuous, living institution, developing itself from the time of the Apostles down to the present day. His views on these topics created no difficulty in the minds of the students, or of the Board of Visitors. In the course of time, however, in 1845, he was called to account by Dr. Berg of Philadelphia, through his paper, *The Protestant Banner*, and charged with serious heresy as well as a want of fidelity to the Protestant faith. To such a violent assault he replied in a series of articles in the *Messenger*, in which he ably defended himself on these points, and in addition maintained that the denial of their truth was itself unprotestant, or, as he styled it, pseudo-protestant. It was thus that a series of controversies was commenced, which extended over many years, and involved nearly all of the articles of the Christian faith, such as the person of Christ, the mystical union, justification, or in a word, Christology as well as Theology.

*The Mystical Presence.*—The point led in the end to the publication of the “Mystical Presence: a Vindication of the Reformed or Calvinistic View of the Holy Eucharist” in 1846, a profound and able work, an epitome, in fact, of theology. It was favorably noticed in Germany, and will long remain a standard work on the subject of which it treats. There are few works worthy of a more careful reading and study than this.

Some years afterwards Dr. C. A. Hodge, of Princeton Seminary, attempted to refute its main point in an able article in the *Princeton Review*. Dr. Nevin had maintained that believers in the Lord’s Supper partook of the divine-human nature of Christ in the Lord’s Supper; Dr. Hodge asserted that they partook only of His divine nature, and said that this was the doctrine of the Reformed Church over against the Lutheran and Catholic. He admitted that Calvin taught a participation in both natures of Christ, but maintained that the human element in the sacrament was eliminated as something foreign, from the doctrine in the way of historical development. To this Dr. Nevin replied, triumphantly, as was thought by his friends and many other persons. Right or wrong, he showed that Calvin’s doctrine was the original view of the Reformed Church. Both views are held at present in the various Reformed Churches. Which is to prevail will probably not be determined until certain philosophical questions are first

settled. The advances of a more spiritual philosophy will favor the old Calvinistic view. The doctrine of the Lord's Supper is one of the most vital in Christianity. It is no wonder that Luther made so much account of it.

*The Church Question.*—The view of the nature of the Christian Church as a living organism living through all ages, implied, of course, that the Church of Rome was a part or branch of it, because it possessed the fundamental attributes of a Christian Church, the word, the sacraments and a regular ministry. It may be a very impure Church, containing much corruption and many errors, but, as history shows, it cannot be shown that it has lost all Christian character. This was offensive to many persons at the time, especially to Dr. Berg, who had all along maintained the opposite view of that Church, and accordingly he felt himself compelled, from within as well as from without, to combat such a position to the bitter end. His own view of the case is probably best expressed in the language of the Rev. Gardner Jones, one who fully sympathized with him in his opposition to Rome and the Pope. He maintained in a series of articles in the *Messenger*, in 1842, that the Church of Rome was in no sense a branch of the Christian Church, that "Romanism has no more claims to be called Christian than the primary apostacy of Satan, in which it had its origin, and that the Papal

confederacy might more fitly be characterized as a *Pan-demonium* than a society of Christian believers." This was what Dr. Nevin called Pseudo-Protestantism, a term that sounded strange to many at the time. He would have been better understood by Pennsylvania Germans, if he had called it *Katholikenfresserei*.

These two points or positions were the occasion of various controversies, extending over many years, in which students as well as professors engaged. During the period of which we are writing, they lay as germs in the Seminary at Mercersburg; but their development took place subsequently, and this is not the place in which to treat of them in detail. The controversies were attended with good as well as evil results, the former, it is believed by many, predominating. They came to an end in the famous Peace Measures adopted by the General Synod of the Church in 1884, which insisted on orthodoxy and charity, without interfering with freedom either of thought or speech.

*In Retirement.*—Within the limits of time to which we have confined ourselves, we can only speak of the blooming period of Dr. Nevin's activity at Mercersburg, and much remains to be said. During this period, and subsequently, he performed an immense amount of work. He was the responsible head of both institutions, wielded a prolific pen, and prepared many valuable articles for the press. In 1853 he retired from official labor, with

health broken down and a sense that probably his work on earth was ended. After spending some years in retirement, he again became president of the College at Lancaster in 1865, and for over ten years labored with his former energy in promoting its various interests. He was always honored and respected by his students, who will ever carry his image in their minds, and in their hearts a sense of the benefits they received from his example and instructions. He is now a venerable sage in his eighty-fourth year, with only a dim vision of the objects around him, but with a clear sight of the realities of the spiritual world beyond nature. He reminds many of those who visit him in his retreat of Plato in philosophy and of Origen in theology.

*Mrs. Martha Jenkins Nevin.*—Dr. Nevin was happy in the choice of his life's companion. He could never have given so much attention to his work nor have accomplished so much in his day, if during his intense labors he had not had as a help-meet one who was able to bear her full share of the burdens and responsibilities of a large family. At Mercersburg Mrs. Nevin looked well to her household affairs. The grounds around the house began at once to improve in appearance under her care. Trees were planted and shrubbery adorned the yard. The merry voices of her children could be heard at all hours of the day as far as the Seminary Building, reminding us in our isolation of home and home scenes.

Wilberforce, now lawyer; Robert, Rector of St. Paul's in Rome, Italy; Alice, the musician of the family; and Blanche, the artist, were ever moving about in restless activity at her side. During vacations we sometimes relieved her of a part of her cares for an afternoon, by taking the children out to the woods. They were a lively party, quick in their movements, requiring careful watching, and with their small, bright eyes, agile movements, and cheerful chirpings, reminded us of a flock of young partridges.

But Mrs. Nevin had an eye to look beyond her home duties, was interested in all the movements of the Church and its institutions, and kept herself posted in the literature and news of the day. In her ripe old age she retains much of the elasticity of youth, still wields a facile pen for the public press when occasion calls for it, and moves in the literary and social circles of Lancaster with the sympathies and apparent mental strength of former years.

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"The soul's life, mystic memory, more sublime  
Than that which stores from wisdom's boundless sea—  
She sleeps not 'neath the rapid wing of Time,  
But garners for a long eternity."

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"It haunts me still, though many a year has fled,  
Like some wild melody."

## CHAPTER XIII

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### The Anxious Bench Controversy

*How it took its Rise.* — As the College grew and prospered, it began to be felt more and more that the Reformed Church at Mercersburg ought to come up to the times. It was too far back in the rear. The congregation continued to worship in the old stone building which had no attractions about it, either externally or internally. It was in a low part of the town, difficult of access in bad weather, the streets leading to it being without pavements, or even good side-walks. The appearance of the graveyard, the small steeple unconscious of paint, and the rude architecture of the interior, with no organ, were calculated to make an unfavorable impression on the minds of young men who came from other parts of the country, where the churches presented a better appearance. The incongruity of such a church building, at the principal seat of training for a large religious denomination, was most keenly felt when strangers from abroad visited the place on public occasions, attracted by the growing fame of the young institution. The feeling that something ought to be done, not only for the sake of appearances, but for the sake of a forlorn congregation, increased in intensity, until the good men and women of the congregation, urged thereunto



by the students and professors, came to the conclusion that a pastor should be secured, who would take charge of the poor flock. Then it was expected that all other good things would follow in his wake. Accordingly, a number of settled pastors were invited to preach as candidates to fill the vacancy, but for some reason or other no one of them could be obtained, and the outlook became very gloomy.

*An Excitement.*—At length the Rev. William Ramsey, a Presbyterian minister of Philadelphia, who had been previously a missionary in China, appeared before the congregation as a candidate, on a certain Sunday in 1842. He arrested considerable attention, had a large audience, and preached an impressive sermon in the forenoon. In the evening he had a still larger crowd, including all classes of people,—and his discourse became more emotional. After the sermon, believing that he was master of the situation, without consulting any one, he invited all who desired the prayers of the Church, to present themselves before the altar. Several persons, among the rest some elderly ladies of the church, who had always adorned their Christian profession, made their appearance, and the result was what usually occurs on such occasions, considerable excitement and more or less confusion. The preacher was evidently in his element and showed that he knew how to manage a modern revival or religious excitement. There must be

concert of action, and every one must do his part, and show that he is in sympathy with the meeting. At last Dr. Nevin, who was an attentive spectator of the scene before him, was called on to say something, which he did in his usual, solemn and thoughtful way. He addressed the large audience on the nature of true religion, and urged the members to be careful not to imagine that coming out in this public way was the same as repentance and faith in Christ, which alone could give peace. He wished them to make a distinction between the two things, and warned them earnestly against self-deception. He assured them that no amount of outward physical exercises would avail, not even if they should creep about from one corner of the church to another, until their knees were sore and bleeding. The remarks were proper and altogether judicious at this stage of the proceedings, although they changed the tone and spirit of the meeting considerably, and the people went home impressed with a sense of the solemnity of religion; but Mr. Ramsay, as he afterwards said, did not think they were judicious.

The people, however, were aroused and were generally in favor of an immediate election. Desperate cases require desperate treatment and so it was in this case. They wanted some one who would arouse the congregation, and it made no difference who or what he was. The only person who hesitated was Elder Reninger from

the country, who had come from Berks County and was a firm believer in the old ways. In his speech at the meeting when the election was to be held, he asked for more light and wished to know what business this man, who was a Presbyterian, had in the Reformed Church. Elder Adam Hoke told him that he had been a missionary among the heathen, and as there were probably some heathen around Mercersburg, it was just the place for him to come to and preach the Gospel. Of course Mr. Reninger had to subside, and the election was nearly, if not quite, unanimous; and Mr. Ramsey received a call to become the pastor.

*A Spirited Correspondence.*—Dr. Nevin was anxious that the call should be accepted, but he felt it to be his duty first to inform Mr. Ramsey candidly by letter that, if he came to Mercersburg, it would be necessary for him to give up his new-measures and adopt the catechetical system, in vogue in the Reformed Church, else they could not work together harmoniously and he might be obliged to stand in his way. This brought on a crisis. Mr. Ramsey at once wrote in reply to the consistory, declining the call, and assigning as the cause of his refusal the letter of Dr. Nevin. It was by far one of the longest letters which we ever read, in which the writer belabored his old friend and class-mate at Princeton Seminary without gloves, as he no doubt supposed. It had in it the appearance of a large amount

of piety, but it was also full of bitterness, and was meant to produce an effect. The mistake which the good man made was that he could not see that he was dealing with an old historical church and not one of his own of the new school order.

The letter of Mr. Ramsey was read by all who wished, and some enjoyed it not a little, just as they would a big volley of artillery thrown into the camp of an enemy. But most persons were sad about it. High wrought expectations that the church would at once become the largest in the town under the leadership of such a minister from Philadelphia, were dashed to the ground, and now what was to be done? The elders were thoughtful and wondered what the theological professor meant, when he all along had encouraged them to unite on Mr. Ramsey. Elder Peter Cook was the first to gain some light on a subject that seemed to be wrapped up in so much mystery: he remarked that as Dr. Nevin was at the head of the Church, he could no doubt see farther than the members, and that in the end all things would come out right. His opinion gradually prevailed, and the congregation did not go to pieces, as some predicted.

*The Students.*—In the institutions a considerable portion of the religious students sympathized with the congregation, which had been robbed of what had already become its idol, its arm of flesh; in the Seminary, opinions were divided. Most of the students thought

that there was a misunderstanding somewhere, and they held a meeting to see whether something might not be done to bring the two sides together and still secure the services of the pastor-elect. As far as we could learn, the object of the meeting was good, and not intended in any way to be disrespectful.

But as Dr. Nevin had spoken out plainly, so as to prevent misunderstanding, he was at a loss to know what it meant. It looked somewhat as if the wild-fire was approaching too near his own feet for his own comfort. As he was at the time lecturing on Pastoral Theology, he took occasion to deliver several lectures on the system of new-measures, to which the students had recently received such an introduction. They were as outspoken as his letter to Mr. Ramsey, and a great deal more forcible. The effect was all that could be desired. The effervescence among the students subsided, and they generally came to Squire Cook's conclusion already referred to, and were quite willing to hope for the best.

*The Congregation Rallies.*—Not long after this the congregation rallied and elected one of the theological students, Charles F. McCauley, as their pastor. Under his care it moved forward prosperously under the catechetical system, and both Elder Hoke and Elder Renger, as well as the rest of the brethren, grew in grace and knowledge. In the course of a few years it emerged from the old shell of a church, to which we had to go

down through muddy streets, and erected for themselves a handsome church in front of the Seminary, to which the members came up, on better walks.

*The Tract on the Anxious Bench.*—This Ramsey fiasco, or new-measure outbreak, at the theological centre of the Reformed Church, did not end with a mere temporary clashing of two different systems of religious activity, attended with more than necessary excitement for a few weeks. It was the beginning of a long controversy, which extended over the country, wherever churches of German origin, Lutheran or Reformed, had any existence, and was attended with permanent and very beneficial results in both religious bodies.

Vague rumors of what had occurred at Mercersburg spread over the Church, and Dr. Nevin, who had been only a few years in his place at Mercersburg, did not feel altogether sure of it. It was right that he should know where he stood, and whether he could expect to be sustained by the Reformed Church, whose servant he was, in the position which he was thus obliged to assume by the force of circumstances. He, accordingly, enlarged the new lectures just delivered and formed them into a "Tract for the Times," first in pamphlet form, under the well-known title of the "Anxious Bench." It was something that was called for at the time, and it was right that the Church should know where Dr. Nevin stood; and that he should likewise know what

the mind of the Church really was on this general subject.

*In the Reformed Church.*—There was a short period of suspense after the publication of the Tract, and most likely considerable anxiety in the mind of the writer—but it was soon broken. The Chambersburg Elders had put their heads together, and one of them became their spokesman, who assured the author that he would be sustained, because he was right. This was a significant straw, which showed which way the wind would blow, in a place where it had been blowing for some time—at least trying to do so—the other way. Favorable news in regard to the Tract soon came across the Susquehanna from Eastern Pennsylvania, the stronghold of the Reformed and Lutheran Churches—as it regarded congregations and members. The ministers in that section all felt that their hands were sustained by the utterances of the little book over against the fanaticism, or “Schwärmerei,” with which they had to contend in their respective fields, in order to keep their flocks together. The venerable fathers, Pomp, Hoffeditz, Becker, Wolff, Weiser, Helfrich, Zuilch, Hess, Dubbs, Leinbach, the Hermans, the Paulis, and many others, were all of the same opinion in regard to the voice from Mercersburg. It increased their interest in the general affairs of the Church and strengthened their confidence in the English character of our schools of

learning. Seldom, if ever, had an event occurred which so enlisted the attention of our German Pennsylvania people.

Dr. Berg of Philadelphia, regarded as a new-measure man, said that with unimportant particulars he could subscribe to all that the book said. Dr. N. P. Hacke, in Western Pennsylvania, said that it expressed just what the older German ministers of the Church had been trying all along to teach, but with indifferent success, and for the most part exposing themselves to the charge of being behind the times, of being indifferent to pure religion, or of laboring under the power of mere prejudice. He was rejoiced that the truth had found an able advocate, and thought that it was something providential that God had sent an Englishman among us, to whom the people would listen on this subject with more attention than they did to the old German fathers.—Dr. David Winters, of Dayton, Ohio, said that the book ought to be read, and took a decided stand in the Synod of Ohio to promote its circulation in all its congregations. It was calculated, as he thought, to do good, and should be carefully perused and studied.

As a matter of course there were others in the Reformed Church who took the other side, and deprecated the publication of the Tract as calculated to do harm and to give encouragement to scoffers and irreligious persons. In the Synod of Ohio when the ministers were called on



to answer whether they had tried to circulate the Anxious Bench book as they had been directed to do, one old minister, with arms akimbo and his head thrown back, answered in an emphatic negative, and then strengthened his refusal by adding that "he would not touch the wicked thing with a ten-foot pole."

The Princeton professors, with the venerable Dr. A. Alexander at their head, who took a lively interest in the institutions at Mercersburg, regarded the treatise on new-measures with favor and gave it their unqualified approbation.

*In the Lutheran Church.*—The book made a widespread sensation in the Lutheran Church, fully as much so as in the Reformed. There the two parties, the Old and New Schools, were gathering together into two different camps, and their relations to each other were already strained. The former, holding fast to the traditions of their grand old Church, were in a measure helpless, somewhat drowsy, if not asleep, like their Reformed brethren in like circumstances. The voice from Mercersburg came upon them like a thunderclap, and it at once arrested attention. They asked who this Dr. Nevin was, as his name was not German, and when they were told that he came out of the Presbyterian Church, which they supposed had a hand in starting the so-called new-measure, their wonder was only increased. Never before were the Lutherans of this wing more friendly to the Reformed and their ministers.

Some of their clergymen were quite outspoken, and encouraged their people to read the *Anxious Bench*. One of them—a distinguished pastor—sent for copies for circulation among his people, and exhausted the first edition. Another said very emphatically that the book or protest ought to have come rather from the Lutheran than the Reformed Church, which was a very true remark, because the Lutherans had plunged more deeply into the quagmire of new-measures; but strictly speaking it came from neither, but from one who had been an outsider, had himself been in the system of new-measures, and knew all about them. This arrested attention and gave his book the more weight.

*Dr. Kurtz.*—In the other branch of the Lutheran Church, which was waking up and putting off dull sloth as fast as it could, in the use of new-measures, the Mercersburg protest was from the start well received and regarded as opportune by many. The system of new measures had been useful, as they said, but it had already its day, and ought now to be given up for something better. They were tired of it. A much larger number, perhaps, only stopped and began to think. But Dr. Benjamin Kurtz, editor of the *Lutheran Observer* at Baltimore, one of the most prominent originators of the new order in the Lutheran Church, instinctively felt that his own position was compromised, and so he went to work to fight for it. He wrote many articles

in his paper in reply to Dr. Nevin's book, and kept toiling at his up-hill work from week to week, until his readers probably became tired of his articles. His original idea was to publish them in book form, but their publication was never called for, as far as we know. They would have formed a much larger work than the book which he attempted to refute.

*Dr. Weiser.*—The Rev. Reuben Weiser, one of Dr. Kurtz's coadjutors and admirers, engaged in revivals in Bedford Co., Pa., and full of the revival spirit, published a somewhat breezy pamphlet on the Mourner's Bench, also in reply to the Anxious Bench. In his zeal he denounced the author as well as the book, which he thought was interfering with God's work on earth. The writer was still young, but he lived to grow wiser by age and experience. Less than a year ago Dr. Weiser came out in the *Lutheran Observer*, in an admirable article reviewing the past, and to the surprise of everybody took back his offensive language, which he had used towards Dr. Nevin, and acknowledged that he was right in publishing such a work as he did at the time. Dr. Weiser was no doubt an earnest and sincere man in his convictions, and rendered himself useful to his church in his day. Not long after his noble and candid article in the *Observer*, he rested from his labors on earth and fell asleep. Others of his brethren showed equal candor and acknowledged their error also.

*Mr. Denny.*—The Rev. John Denny, a minister of the United Brethren Church at Chambersburg, an uneducated man, published an amusing diatribe on the ungodly writer of the *Anxious Bench* and his book. Dr. Nevin, in noticing him in the *Messenger*, in allusion to his tirade, humorously called him the Theological Plough Manufacturer, and so the simple minded man in another pamphlet added to his name the letters T. P. M. as the degree which he had received from such high quarters at Mercersburg.

Dr. Nevin waited until all had said what they desired to say, and then replied to them in a single article in the *Messenger*, short, crispy, humorous and good natured, which provoked a roar of laughter throughout the churches. This practically ended the controversy.

*The Point at Issue.*—In its day the *Anxious Bench* was frequently misrepresented. With some it was regarded as a covert assault upon all piety, and with others as an attack on the Methodist and all other Puritanical Churches. Any one, however, who will read the book carefully, will find that the language is well guarded, and that no Christian denomination as such is held up to ridicule or reproach. The Church of the Puritans and the Methodist Church are great facts in history, and are becoming greater every day by their good works, something wonderful and surprising to every one acquainted with their origin and early history. They are the most convincing arguments that Christ rules in His

Church and is with His people always. Dr. Nevin had in view the system of new-measures, but primarily the spirit that was back of them — the fanaticism, the Schwärmerei—that breaks out at times in all Churches and in all ages, in the Catholic no less than in the Protestant Churches. This spirit confronted Dr. Nevin at the beginning of his work at Mercersburg with no small degree of assurance, as we have already seen, and he had to grapple with it or basely surrender his convictions. He did so valiently, not simply on his own account, but for the sake of the usefulness and prosperity of the Church in whose midst he was called to labor. At first the controversy was simply a family affair, and had no reference to other denominations, and so it was expected to remain; but it passed over the barriers of its own home, and did good wherever it went.

*The Natural and the Spiritual.*—The point in controversy was not in fact exactly a question of measures, but of a principle that lay back of all measures. The system called new-measures at the time was attacked because it was pervaded with a new form of religious life, confined mainly to the lower or psychic life of man, and not exactly to his higher spiritual nature, where the Holy Spirit abides and works effectually through all his other activities, lower as well as higher, and makes man truly spiritually-minded. The “Great Awakening” in New England in the time of Edwards was much of it doubt-

less psychic or natural, but it was predominantly spiritual also. It was a wave that passed over the whole country and made itself felt in the course of time in all the denominations, in the circumstances latest in the German Church. But in the course of time in its progress it lost much of its power for the spirit, and there was little left but what was purely psychic. It then embodied itself in a system, had its measures, its rules, its regulations, and sought to rule in the churches, irrespective of their historic life and the deeper spiritual life underlying them. For the Reformed and Lutheran Churches this was the meaning and historical character of the controversy, which we are here describing.

*Good Fruits.*—In the Reformed Church it constituted an epoch and opened up a new era. In a great measure it put an end to the vacillating spirit too prevalent at the time among our people, who sometimes did not know which way to go or what they were, something too characteristic of some of them at the present day ; it placed the church on its own proper historic basis and gave it an opportunity to grow out of its own historic life ; it tended toward great unity and concert of action ; it awakened new life ; and it opened up the way for the free development of educational religion, of the catechetical instruction of the youth, of the church-year, of church-art, of liturgical services and of a more living and evangelical theology. The book was, it is true, largely negative, especially in the first edition, as it

could not otherwise be, but it was positive throughout, which in this case gave power to its polemics. It was one spirit everywhere resisting another spirit. The positive element came out more prominently in the second edition in which in an additional chapter educational religion, the system of the catechism, is held up and enforced as the proper thing to take the place of the system of new-measures.

*A New Era.*—From what has now been said, we think we are safe in saying that the publication of the *Anxious Bench* in 1843 was a turning point in the history of the Reformed Church, which determined in a large degree its subsequent history. Other issues came in no doubt and exerted a modifying influence; in the heat of controversy extreme positions were assumed; but in all of the conflicts there was one position held by all in common, and this was settled during the first controversy in 1843. The more general question then was, whether there was a Reformed Church, and if so, whether it should remain German Reformed or become something else. If our ministers and people did not wish to be Reformed, then the proper and honest course for them to pursue was to pass over into the Presbyterian, Methodist, Lutheran or some other denomination, and thus diminish the number of denominations. This was the question put to them at that time. An emphatic answer in the affirmative came in from all the tribes of our ecclesiastical Israel, and so it has continued.

## CHAPTER XIV

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### Doctor Schaff

*The German Professorship.*—The necessity of having a German professor at Mercersburg did not cease with the death of Rauch and the advent of Nevin. It grew in intensity and came to an expression in the Classis of Maryland, which represented the more English portion of the Church. Its members generally, and its ministers, such as Dr. D. Zacharias, Dr. Elias Heiner, Dr. J. C. Bucher, Robert Douglas and others, took a deep interest in the prosperity of the Church and the success of its institutions. From the brethren of this Classis the proposition came in 1843 that Dr. F.W. Krummacher of Germany should be secured to take the place of Dr. Rauch at Mercersburg as German Professor. This suggestion was supported by Dr. Nevin in the *Messenger* with characteristic vigor, and earnestly urged upon the Synod at a special meeting at Lebanon, in January, 1843. That body, under a deep sense of the solemnity and importance of this step, elected Dr. Krummacher, Reformed pastor at Elberfeld and the great pulpit orator, to the vacant Professorship in the Seminary, and appointed Rev. Theodore L. Hoffeditz and Dr. B. S. Schneck to visit Germany, and in person place the call in the hands of Dr. Krummacher.



*A Bequest.*—The appointment met with much favor and excited not a little enthusiasm in the Church, especially in the German section ; but after the second sober thought came, the difficulties in the way began to show themselves. The treasury of the Seminary, never overflowing, was scarcely able to do more than meet current expenses, and how was it now to meet this additional demand on its resources ? With such a showing, how could the Commissioners with a good conscience present their call ? This was a weight upon the mind of Dr. Schneck, and he went to the Hon. John C. Bucher of Harrisburg for counsel and advice. Judge Bucher listened to his statement of the situation attentively, and after some reflection told him to visit Daniel Kieffer, a German farmer in Berks County, and urge him to provide for the emergency. There was no room for delay, and next morning early and urgently he sent his guest on his way to Reading by stage. Judge Bucher did not act unwittingly. He knew something of Mr. Kieffer and his feelings. At Reading Dr. Schneck was joined by Dr. J. C. Bucher, and together they went out to Oley township and spent the night with Elder Kieffer. In the evening the whole matter was laid before the Elder, of course in the German language, and he was left to reflect over the matter during the watches of the night. Next morning he informed his guests that he would leave a legacy of \$10,000 in his will, to be used

for the support of the German professor after his decease. He was advanced in years, and this made the path of the Commissioners plain, and convinced them that they had found a missing link in the chain of providential events. Soon afterwards they were on their way to Europe. Mr. Kieffer lived some ten or eleven years longer, and his liberal bequest ultimately came into the Lord's treasury. The mere promise of such a gift, however, had just the same effect at the time as if it were payable on demand.

*Elder Daniel Kieffer.*—Mr. Kieffer had relatives in Franklin County, residing in the neighborhood of Mercersburg, whom he sometimes visited. During these visits he met with students of the Seminary and College, and from them he learned much that was interesting to him about them and the good work they were accomplishing. He was thus prepared to consider their claims upon his liberality, and it is probable that he had already made up his mind to do something of this kind for the church of his fathers. During these visits he showed of what spirit he was as a Christian. His conversation was throughout spiritual and religious. On Sunday, if there was no church to attend, he kept the family busy all day in religious conversation, in singing, praying, or in hearing the Scriptures or other good books read aloud. Some of the young people thought it was too much of a good thing, but he thought it was the best way to spend

the Lord's Day. He was a man probably of like spirit with the pious German in East Pennsylvania of whom the missionary Brainerd said that "he was the most religious man he had ever met."

The promise, however, had a condition annexed to it, to the effect that nothing should be said about this gift during the life-time of the testator. Otherwise it was to be null and void, and of no effect. But to keep this a profound secret, in a Church where so many were interested in it, seemed to be next to impossible, and the secret, passing from one to another, was pretty widely divulged, and reached the ears of Mr. Kieffer himself. He was much displeased and said with some emphasis that he was no longer bound by any promise to make the bequest. But his cousin, the Rev. Moses Kieffer, at that time one of the pastors at Reading, took the matter in hand and made his cousin a friendly visit. During the visit the legacy was referred to, when the Elder asked the Minister what he would do in the circumstances. The latter told him he would after all make the gift. The Elder then replied in broken English: "Well, Brudder Moses, if you'd do so, I dus so too."

*Dr. Krummacher.*—The Commissioners of the Synod, when they reached Germany, proceeded without delay to Elberfeld and laid before Dr. Krummacher the solemn call from America. It exercised him greatly, and led him to much searching of heart and prayer to as-

certain what it meant, and what was his duty in the premises. Dr. Nevin had written him a thoughtful letter, and after much and careful examination he came to the conclusion that his sphere of usefulness lay in Germany. He was the great pulpit orator of Germany, a brilliant writer as well as speaker, evangelical and orthodox in his sentiments, a burning and shining light, just such a one as was needed amidst the abounding rationalism and formalism of the Fatherland. His decision to remain at his post was right and commended itself to all alike, to his friends also in America, who had sought to bring him to this country.

*Dr. Philip Schaff.*—This call to the great preacher from America excited a wide-spread interest in the religious and theological circles of Germany, in which the great theologians of the time fully sympathized. They were of the opinion that one of their younger theologians should be selected in the place of Krummacher; but as they cast their eyes over them they found it difficult to select the one that would suit best. There were a few who gave the promise of future fruitfulness, but they were needed to take their places when they should pass off the stage. Neander and Hengstenberg at Berlin, Tholuck and Mueller at Halle, were good advisers, thoughtful and judicious in their advice, and recommended one of them for the position in America. Eberard, Dorner and others were spoken of, but the lot fell

upon Doctor Philip Schaff, then lecturer on theology in the University of Berlin. He had already shown by several small treatises, which he had written, that he had a future before him. Besides he was a Swiss, a born republican, and a fine pulpit orator, which would adapt him to such a free, republican, practical country as America.

*His Ordination at Elberfeld.*—The Synod accordingly elected him Professor of Church History and Exegesis in the Seminary; and he at once gave up his work and his prospects of an academical career in the great centre of learning in the German capital, and prepared to obey the voice which called him for his future work in this western world. His ordination to the ministry of the Gospel and to his future work in America took place in Dr. Krummacher's large church at Elberfeld, under the auspices of the Wupperthal Missionary Society, in the presence of an immense audience. The services were throughout of a missionary character. The consecrating services were opened with an address from the Superintendent, Rev. Dr. Huelsmann, on the words: "The harvest is great, but the laborers are few." He directed attention more particularly to the *New World*, where in the United States of America the Gospel has multiplied its triumphs as well as in Europe. "How shall we not feel ourselves constrained," cried the speaker, "to extend our sympathy to our *German* brethren in America, by

reaching forth a helping hand in favor of their religious institutions, and by carrying our earnest supplications before the throne of grace for their prosperity. We believe in a Catholic Christian Church, and consider all as members of it, who bow their knees with us to the Saviour of the world, and profess His Gospel, however widely separated they may be from us by distance, social condition or language." "After the act of ordination was performed, Dr. Krummacher ascended the reading desk, and saluted the newly elected missionary, as now ready to sail, with all his vouchers, inward as well as outward, regularly at hand." His address and parting words were characterized with deep pathos and his usual eloquence, and was followed by a discourse from Professor Schaff himself, breathing the spirit of the true missionary and ambassador of the Cross.

*Reception at Mercersburg.* — As chairman of the Committee of Arrangements, we prepared an account of Dr. Schaff's reception at Mercersburg, which we here give, somewhat abridged :

"Monday evening (August 12, 1844) was the time appointed to receive the distinguished stranger at the place of his future residence. During the day the students had been busy in fitting up the Seminary Building for the occasion. With the assistance of the ladies of the village they had prepared a number of beautiful festoons of evergreen to encircle the columns of the por-

tico, and a large arch of the same material to span the wide gate of the campus. The windows of the Seminary Edifice had also been prepared for a general illumination. The students of the Preparatory Department had exhibited equal zeal in getting their edifice ready for a general illumination. At about half past seven an unusually large procession of students, citizens and strangers, escorted by the Mercersburg band, proceeded to "Schoene Aussicht," an elevation overlooking the town on the east. (Some wished the hill to be called Bellevue; some, Fairview or Prospect Hill, but the Committee preferred to give it a German name.) In a short time Dr. Schaff made his appearance, attended by the Committee, who had brought him in a carriage from Greencastle. He was there received by the students in silence with uncovered heads. As he passed along through the long avenue of students and others, the utmost decorum prevailed, although it had now grown dark, and a large collection of persons of all classes from the town and neighborhood had assembled.

The proper civilities having been passed, the procession returned to the Seminary Building through the town with a scene before them such as Mercersburg had perhaps never witnessed before. On the one side, the Preparatory Building presented a blazing front, while the Seminary on the other, filled with lights, which were reflected from the massive pillars in front, hung

with evergreens, with the cupola gleaming with light far above the scene that outrivaled any picture of the fancy.

When the procession reached the Portico, Dr. Schaff was addressed in two very neat and dignified Salutatories, one in English by P. S. Negley of the Senior Class, and the other in German by Max Stern of the Seminary ; Dr. Schaff replied in a very eloquent rejoinder in the German language. His feelings in view of his kind reception in the place, where the sphere of his future labors lay, seemed to give freedom and warmth to his language. He alluded respectfully to his learned predecessor, the Rev. Dr. Rauch, to his present worthy colleague, the Rev. Dr. Nevin, to the great work to which he had felt himself called from his Fatherland, and concluded by assuring his new friends of the pleasure with which he would labor with them in the advancement of Religion and Theological Science in America.

“After the exercises were over he spent the remainder of the evening at the house of Dr. Nevin, with a number of his new acquaintances. Later in the evening the students appeared on the outside of the window with their musical instruments. A number of German songs were sung, including the well-known German students’ song, “Guadeamus igitur.” As they withdrew, they delivered with a will their *Vivat Professor!* which was answered from the window by a *Vivat Studiosi!* - It



will thus be perceived that Monday was not an ordinary day at Mercersburg."

*First Impressions.*—Dr. Schaff had scarcely shaken hands with the new friends at Mercersburg, who congratulated him on his safe arrival, before he entered upon the future work with his wonted energy and enthusiasm. How beautiful the German language sounded as he used it in his lectures and sermons! Some persons went to hear him in the church, and listened to his discourse for a full hour without understanding a word that he said. It was music in their ears. One of our older ministers, using a homely but original figure, said his flow of words reminded him of "smooth shot rolling out of an iron shovel."

*Anglo-Germanism.*—It soon became apparent that in the selection of a German professor the lot had fallen upon the right man—that Neander, Thöluck, Mueller and Hengstenberg were wise and judicious in their judgment. Dr. Schaff was ardent and youthful in his feelings, and as a consequence the better prepared to adapt himself to his new surroundings. He felt himself at home in the bracing atmosphere of our free republican institutions, and was confirmed in his faith that the new world had a mission,—especially in the future,—just as Europe had hers in the past, and still has in the present. In due course of time he became naturalized as an American citizen and felt free to renounce his allegiance to all

foreign kings and potentates. So, also, he soon sought as his companion for life an American lady, Miss Mary Schley, of Frederick City, Md., daughter of David H. Schley, Esq. She came from an old and highly respectable American German family that had already settled in the province of Maryland in the middle of the last century. The first of the name was a German school-teacher in Frederick, who in the absence of a pastor was accustomed to read a German sermon on Sunday for the benefit of the pastorless flock to which he belonged. From him descended a large family connection, including a number of names that became distinguished in the State and country. Mrs. Schaff was a lady of energy and of culture, familiar with the usages of refined society, and proved herself to be of much service to her companion in his work and his experiences in what was to him a new world. He at once fell in with the spirit of Anglo-Germanism, advocated by Rauch and Nevin, from an intelligent conviction and as a matter of course. His able discourse on that subject no doubt strengthened him in the conviction that it was the only proper course to be pursued in the premises; and it also helped to break down a one-sided German feeling among many who were slow to look at the subject in that light.

*Literary Activity.*—At first, however, Dr. Schaff confined himself closely to his sphere as a German professor, lectured, preached and wrote for the press in the German

language. In 1848 he commenced the publication of the *Deutsche Kirchenfreund*, which was an "Organ for the general interests of the American German Churches." It was an able periodical, and was well received in both branches of the German Reformation in this country. In 1851, a few years afterwards, he published his *History of the Apostolic Church*, the first volume of his *Church History*, which has been followed at intervals by volume after volume ever since. His first book, although written in German and published by a small printing establishment at Mercersburg, arrested attention and was at once highly commended by the leading quarterlies of the day. The *Princeton Review* said that "it placed its author in the highest rank of contemporary Church historians."

*His Inaugural.*—The Inaugural Address of Dr. Schaff was delivered at Reading, Pa., in October, 1844. It was lengthy, and only a part of it read on the occasion. It was somewhat enlarged afterwards and covered over 160 pages, when it was published in book form. It is styled the "Principle of Protestantism," prefaced by an able Introduction from Dr. Nevins. It was a work of unusual ability, and contained many views that were to a great extent new in this country, although not so in Germany. It is based on the theory that, as all history is a development, so it must be with the history of the Christian Church, from the beginning

down to the present time. The Reformation, therefore, was not an isolated fact, somewhat accidental, but the fruit or results of the struggles of the Church in the ages preceding. Protestantism, therefore, was not a revolution nor a mere negative protest, but carried with it in a higher form the better life of the old Church, purified by being brought into contact with the Church in the Apostolic period. But as a development it cannot be regarded as the final and perfect form of the Church, as the body of Christ, or the Bride of the Lamb. It is like all other developments, an intermediate process, intended for something better and more perfect in the future, when the present divisions in the body of Christ shall cease, and its present adversities shall be taken up in a higher unity, and appear as one Holy, Catholic and Apostolic Church. The Christian Church at first was Petrine; at the Reformation it became Pauline; and the Church of the future is to be Johannean. Space permits us here to give only the general drift of the treatise. It is a very profound production, embodying the more advanced thought of the Evangelical Church in Germany, guarded against its rationalism and its defective idea of the Church, and just such a production as might be expected from the genial school of Neander. The salient points of the entire treatise are embodied in 112 theses, which are in themselves a volume, or epitome of theology and the "Church Question," which Dr. Schaff

with D'Aubigne at the time regarded the great problem of the age.

The Inaugural, with the Introduction, and the sermon of Dr. Nevin on Catholic Unity, which were published in the same volume, was generally regarded as satisfactory, but as many of the thoughts were new for this country, they were narrowly scrutinized, and provoked in the minds of some ministers in the Church determined opposition. Dr. Berg had already taken up the gauntlet, and others, more particularly in his own Classis, sympathized with him. The result was that both professors were arraigned for serious heresy by the Classis of Philadelphia before the Synod that met at York, Pa., in 1845. The impeachment was irregular and unconstitutional, but the professors waived all technicalities and submitted to an examination, which, in substance, was of the nature of a trial. The arguments on both sides were conducted with dignity and decorum. The speakers carefully abstained from personalities, and the impression made on the community was that ministers could differ in their opinions without exhibiting a bad temper. The speeches of the professors were characterized with great ability and learning, and the pity is that there were then no reporters there to take them down and have them published, just as they were spoken. The result was that the professors were acquitted by an almost unanimous vote.

The whole matter was referred to a committee, of which Dr. Bernard C. Wolff, of Baltimore, was the chairman, with instructions to report on the character of Dr. Schaff's *Principle of Protestantism*. The committee reported that after a careful examination of the work referred to them, they could not find anything in the book to justify the charges made against its author, and that it, if taken in its proper sense, "is calculated to promote the interests of true religion, and entitles its author to the respect and affectionate regards of the Protestant community."—Dr. Wolff was a man of good judgment and had a well balanced mind. As he was well known in the Church to be very conscientious in matters of orthodoxy—it was so particularly whilst he was in the Seminary—he had come to be regarded by many of the ministers as a standard of orthodoxy. His judgment, therefore, on this occasion carried with it great weight, and his example probably helped to quiet the fears of some of the ministers and elders in their decision. He, however, showed his conscientiousness afterwards by telling the professors and others privately, that, whilst he could endorse all that was in the book, introduction and sermon, there were points in it, which if carried out in a false and one-sided way, would lead to serious error. He, as a practical man as well as a theologian, knew full well how the most valuable truths may be warped and twisted in favor of falsehood and

error, and even at that time could see how the book might be misinterpreted.—It is a great pity that this his caveat was not always observed by all of the younger generation in the discussions that took place in subsequent years.

Within the limit of the period of which we are here writing, we can speak only of the advent of Dr. Schaff to our schools of learning at Mercersburg. He was then only in the vestibule of his literary and theological activity in this country. He is at present professor in the Union Theological Seminary of the Presbyterian Church at New York, and is well known, both in this country and Europe, for his many valuable works on Church History and other subjects; for the active part he has taken in the meetings of the Evangelical Alliance; and as a member of the American Committee, who assisted in preparing the recent New Version of the Bible. He is one of the first among living church historians and peerless scholars, carrying with him the treasures of German learning, and as a writer exhibiting a remarkably fine taste for a German scholar. No one, we think, now will say that the translation of a German professor from Germany, over forty years ago, was not without good fruits to the English as well as the German churches in this country. It was no doubt a work of Providence.

## CONCLUSION

We are brought somewhat reluctantly to the conclusion of our narrative, which has been to us a work of love, refreshing and edifying throughout. The institutions at Mercersburg had a humble beginning, and were encompassed with difficulties from the start; but they were in the hand of Providence, that provided for them in a way that no human wisdom could have devised. In themselves considered they were small and weak, but in their relation to the religious communion which founded them they were of unspeakable account. Whilst they derived their life from the piety of the Church, they in their turn, poor as they were in earthly things, were the instruments in the hands of God, in reviving, quickening and infusing life and energy into the body which gave them birth. Under the form of a narrative we have endeavored to show what they did in this way, and find that instead of writing a book containing mere College stories or recollections, we have written out in fact a chapter on Church history, which we hope will prove to be useful in the present and the hereafter.

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Philosophia obiter libata  
Abducit a Deo;  
Penitus hausta reducit  
Ad Eundem.—BACON.

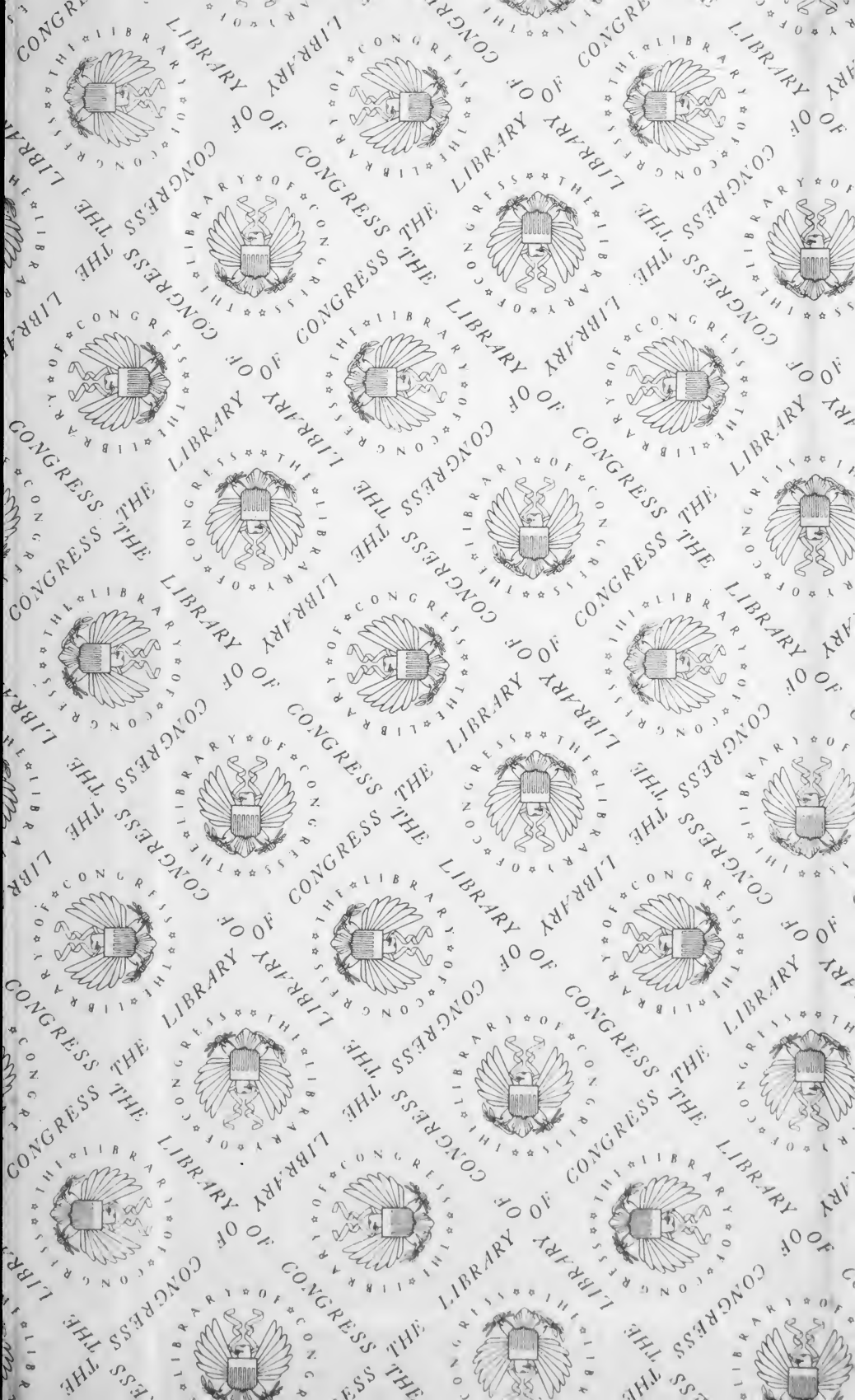












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